MAY 17 to JUNE 14, 1942

# The Episcopal Church Sunday-School Magazine

A · JOURNAL · OF
CHRISTIAN EDUCATION

EDITOR

VERY REV. CHARLES S. LEWIS, S.T.D.

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# THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

## *A Journal of Christian Education*

TOGETHER WITH TEACHERS' HELPS FOR
LESSONS OF THE EPISCOPAL CHURCH SERIES

THE VERY REV. CHARLES S. LEWIS, S.T.D., EDITOR

*Dean Emeritus of Cathedral of All Saints, Albany, New York. Formerly Director of Religious Education of the Diocese of New Jersey*

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1724 CHESTNUT ST. PHILADELPHIA, PA.

THE EPISCOPAL CHURCH
SUNDAY SCHOOL MAGAZINE

*A Journal of Christian Education*

Vol. CV | MAY 17 to JUNE 14, 1942 | No. 5

CALENDAR FOR MAY—JUNE, 1942

May

17. Sunday after Ascension ..... *White*
24. Whitsunday ..... *Red*
25. Monday in Whitsun Week ..... *Red*
26. Tuesday in Whitsun Week ..... *Red*
27, 29, 30. Ember Days ..... *Red*
31. Trinity Sunday ..... *White*

June

7. First Sunday after Trinity ..... *Green*
14. Second Sunday after Trinity ..... *Green*

# *EDITORIALS*

**TESTS**

TESTS FOR CHURCH SCHOOL CLASSES; what are they? Matters quite unknown, we take it to many people.

And yet they ought to be recognized as an essential part of our Church School program and policy. How empty would be our real knowledge of our work if we did not have some idea of what we are accomplishing. And to gain this knowledge we must have tests of some sort. Some of our work is immeasurable. That means we have no scale by which to test it, or rather no means by which we can take its mark. For after all the real end of our work is to build up in our pupils a likeness to our Lord, to bring them ever more and more near to His own standard; "Be ye perfect even as your Father in heaven is perfect." And that we cannot measure, or at least the writer does not know how to set up a measuring line. So much is involved in it. At the outset we have the motive for our life. That perhaps we can catch a glimpse of. But on the other hand how deceptive motives can be. 'To do all for the glory of God' sounds fairly clear, and yet can you or any one else tell if the motive lying beneath is truly for Him? Can we even be sure of it in our own self, let alone measure it in others?

The heart is most secretive, very, very often hiding even from the person concerned the reason for an action. Have you not seen a boy regular in attendance at Church school and at the services, prompt and eager, apparently, to do what is asked of him, the sort of a lad who is really a joy to his pastor; and then discover with a staggering blow that down beneath, he was just being guileless for a definite end? What of the lad who was a devout and regular server—so far as one could tell—and yet yielded to temptation and stole money not once nor twice from the alms plate as he brought it out from the credence? These are not imaginary instances. Everyone would have been quite sure that both of these boys was responding to the religious training splendidly, and have written him up as an example of truly successful work. But somewhere, some how, some thing down deep in his soul had been untouched. It is hard to measure the growth in goodness. And one wonders if it is good to measure it at all, save on broad lines. Some years ago one of the magazines published an article purporting to give the religious and moral reactions of a fairly large and widely diversified group of school children. And the results were not cheerful. But were they real measurings of these children's training? To set a trap to lead children into dishonesty as a test and then to be surprised that a fair proportion fell is in itself a matter of questionable morals. The only thing that will show the effect of your teaching along these lines will be

the general improvement in the boy's conduct, not the occasional marks. Is he more reliable, more honest, more courteous, with better control of his temper, cleaner in speech and act? Does he consistently take a better share in doing things worth doing for others or for the community? Does he come to church willingly? What about his prayers (if you can tell of these)? Such questions, asked not of the boy himself but discovered by above board and fair investigation and reports, will tell you if you are, or are not, making your Christian teaching register in his conduct and raising his standards and his practise.

There is another sort of test which is good and within its limitations worth while. Part of your work is imparting knowledge. However you may define education, whether it be in the strictest old-fashioned way or along the most progressive way, you cannot get away from the fact that one part of it is the acquiring of a body of information.

And there are certain sorts of tests which will show whether or not your girl or boy has acquired this information. You will find at the end of the Junior Helps for this month a set of questions which should help in getting this knowledge. Miss Cathell wants you teachers to test your class as to their knowledge of the winter's work. Some of you may want to make out your own question sheets, either along this same line or in some other manner. We strongly urge you to do this. Teachers of both Primary and Intermediate grades might follow the plan. We can guarantee that you will be much distressed and wonder how in the world you have made so small an impression on your pupils. Perhaps you will be among the comparatively few whose tests will show grounds for encouragement. Probably every group will have in it some one or more who will do well. But the tests will be a help to you as well as to your pupils if you will take them seriously and return the papers with corrections where answers are wrong. Try it out. Make a real testing of your class this June and then take courage. From our own experience we would say quite frankly you will need it and also you will find it.

**SUCCESS?**

Recent discussion has raised in our mind the old question: What is success in the work of the ministry, and we would add the words, in Church work. Let us picture a small group of Church people, with very little means and so not able to do very much toward the expenses of keeping up the mission. A clergyman is sent there by the Church authorities, to 'build it up'. This means in ordinary speech to increase the members of the group, to increase the income of the group, to attain, perhaps, to independence of outside help. We are assuming that there are possibilities in the situation; that the group is part of a larger community where additions may be looked for; where incomes are stable and larger giving or larger receipts (not the same thing exactly) are possible. The clergyman is 'just the man for the place' and he begins to make an impression on the community; people are starting to overcome the prejudice against our Church which too often exists. Now and then some one joins the group and things are beginning to look up. Then comes a crisis. We have seen this more than once. The parson has a call to a Larger Field of Usefulness, really a more demanding opportunity, and the Church authorities feel it is well for him to be moved and he goes from the little mission to the parish. Here he finds, at first, great enthusiasm. He is much different from his predecessor, and people wax enthusiasm. Congregations grow, income increases. But there is something amiss in the situation. Something of which he knew nothing before he came, and he takes the 'wrong turn'. Quite possibly it was really the right turn but it was not popular, and the wheels began to drag, and he became discouraged. Before long he feels that his work is over and he wants a different parish, a new chance. But he does not get the opportunity. He stays on, there is nothing else for him to do. His bishop cannot help him, or so he thinks. Quite really his Bishop does not want to move him because he knows, as the man does not, that if he can but stick it out he will make a real success in the unattractive place. He may suffer, but the work will grow and the Kingdom of God will increase there. So the priest must stay on, and his heart will get heavy and he will, no doubt, grow discouraged. The temptation to be someone greater will be strong and grow stronger, and with it will come the ache for something else. And then into his life will come—rather may come—one whose measures of success are popularity and ease, and friendliness and a good growing congregation, and the comment will come 'Jones has not made a success of his work, because he did not have the right backing', and it is a shame that a fellow with such a good prospect should have to waste his energy and life in that little hopeless mission. Or it may be—thank God it does so happen—that one will come into his life whose measure of success is the measure of the Lord Jesus Himself, who does not look on things of the ministry as men look at them, but sees something to be done for God, not by Mr. Jones, who sinks himself in the work and does not measure its success by congregations, or income, but by souls led nearer to our Lord. If He gives one power to bring many such souls, thank God and take courage; if on the contrary He does not give the power and if by using all one's strength one gains but few souls still thank God and take courage. The same commendation is granted by

the Householder to the man who makes 100% profit on two talents as to the man who makes 100% on the five. Each did his best, each brought his earnings, and to each was said, Well done good and faithful servant.

Success in church work, whether it be in the field of the ministry, or in teaching a Church school is not truly marked by big results and spectacular gains but by the steadfast earnest going on day by day leaving the results to God, if only we do our best.

**SUMMER COURSES**

IT IS NOT TOO EARLY to be thinking about what you will do this summer. We have one suggestion that might be worth your consideration. It has not been made in THE MAGAZINE in this form before. If you do not have a summer program, or if you do and a number of your pupils and your young people are away a good part of the summer, try to organize a Home Department, or at least to utilize the material. This summer's course ought to be interesting to whatever age. It is practical and is based on a part of the New Testament which many people never study. There are seven short letters in the very last part of the New Testament, which are known as the Catholic Epistles, i.e. letters written, not to a special group of people in some one community, but for the Church at large. These are one by St. James, the two by St. Peter, three by St. John, and the one by St. Jude. They are eminently practical and yet are full of other interests. If you could get your people interested in these, while off at camps or in their ordinary summer plans you will open to them a new vision of the New Testament.

# We Shall Not Be Found Wanting

A Statement from the Presiding Bishop Adopted by the House of Bishops at Jacksonville, Fla., February 5th, for Distribution to the Church.

From *The Living Church*

WE LIVE in days which are going to test each and every man. Not only individuals but also the corporate life of our day must face this testing. We bishops of the Church will be tested. The clergy will be tested. Our Church members will be tested. The Church as a living organism will be tested.

In this testing a relentless judgment will be passed upon the worth of every man and corporate entity and the worth will be determined not by good intentions but by the capacity to meet heroically the crisis of our day and to go forward.

The ability of any man or organization to meet the test of our day is determined by the spirit of courage, faith, and sacrifice which gives victory in the face of overwhelming difficulty. Soldier, aviator, sailor, laborer, executive, the President in the White House, the man sweeping the munitions plant floor, the woman at the typewriter, the engineer at the throttle, the Negro at the wheel of his truck, the child in the home, the minister in his parish, must have this spirit or in the testing of our day he will be "weighed in the balance and found wanting."

It is not a day when individual or corporate groups can merely seek survival, but rather we must have a reckless eagerness to give ourselves for the cause we serve that it may survive. We are called as never before to prove our belief in the cause of Christ. Courage will drown the voice of defeatism which tempts us to think that the work of the Church might have to wait because retrenchment would force us to get along with less. Clear and alert vision will dispel the Maginot Line complex which might blind us with the idea that the Church must be content to be on the defensive in these days and thus mark time.

We renounce defeatism or the defensive position because we know that only thus can the Church lead in this moment of world crisis.

The President has said that we must and will win not only the war but also the peace. Victory in the war is a pre-requisite for winning the peace but something more than a physical triumph is needed to make the ensuing peace an opportunity for producing a better world, one more in accord with God's purpose.

To do this we must win this war as Christians. War in itself tends to arouse just those evil passions and motives which we denounce in our enemies. It encourages the heresy that "might is right" and that nature gives to the strong a mandate to control the weak for their own purposes.

It would be of little avail to win a physical victory in our struggle to preserve freedom and the democratic way of life if in winning we became infected with the germs of those very moral diseases which have always proved destructive of liberty, peace and human well-being.

If we are honest with ourselves we will recognize, quite apart from the moral dangers incident to war, that we fall far below the moral level that is necessary to maintain them, despite our general loyalty to the ideals of freedom, justice, and democracy.

If democracies are notoriously inefficient, if Christian nations fail to act on Christian principles, if (except in times of crisis) we fail to show unity of purpose and willingness to sacrifice our individual interests for the general good, is it not because in our personal and occupational activities we display the very moral faults which we denounce in theory?

God has given democratic nations ample opportunity to demonstrate to the world the superior worth of freedom and the democratic way of life. If the larger section of the world has not only failed to be impressed but has reacted violently against these ideals, the blame for this is partly ours. In our internal life we too frequently have

# TEACHERS' HELPS

## EPISCOPAL CHURCH SERIES OF LESSONS

## THE COURSES AND THE METHODS FOR TEACHING THEM

### DEPARTMENT-GRADED COURSES

| | |
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| Primary Department; | The Christian Child and the Family of God |
| Junior Department; | The Living Christ: His Wonderful Life |
| Intermediate Department; | The Christian Religion in the Modern World |
| Senior Department; | The Christian Religion in the Modern World *Advanced Course* |
| Bible Class and Home Department; | The Creed and The Scriptures |

### UNIFORM LESSONS

These, covering Grades 7-12, are the same as the Intermediate and Senior Departments in the Department-Graded Series.

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### WE SHALL NOT BE FOUND WANTING

*(Continued)*

used liberty as an occasion for the flesh or as a cloak of maliciousness. Freedom has often been ineffective because its possessors have been wanting in self-restraint and indifferent to the responsibilities it involves.

Unless these moral defects which in the past have undermined and weakened democratic institutions are eliminated, there is little reason to hope that such institutions will work any more effectively after the war. Victory may save democracy from sudden death but it may also leave it the victim of a deadly moral poison. If this happens we can only expect in the future another even more terrible crisis than the present.

It is true that the manner in which the war was thrust upon our country produced a tremendous moral reaction. It created a unity of purpose, energy of action, willingness to sacrifice, determination to throw every resource into the struggle. When, however, the fires of war have been extinguished, we must guard against a fall of moral temperature to the former level of inefficiency. Moreover, while war stimulates those qualities which are needed for its successful prosecution, along with them it arouses others such as hatred, revenge, and ruthlessness, which are incompatible with justice and love needed for a proper peace settlement.

We cannot assume, therefore, that the winning of the war in itself will accomplish the purpose for which we profess to be fighting. This would be true even if that purpose were merely our own security. Experience has shown that a security established on military victory is short-lived.

But even from the point of view of worldly wisdom we cannot limit the purpose of this terrible struggle to the preservation of the status quo. The war itself is a demonstration of its inadequacy. The recognition of this is found in the frequent pronouncements that we are seeking to establish a new and better world. This can be accomplished only by the establishment here among ourselves of the new order which we believe to be God's will for the world. We can win the war as Christians only by making America really Christian.

This means more than that we must be a people with high moral standards. High moral standards without the power to live up to them is a cruel mockery. We can acquire this power only through faith in God. The new order about which we talk is God's purpose for the world. It is only as we put ourselves under God's direction, submit ourselves to His guidance, and open our hearts to the reception of His power that we can hope to achieve it. "Except the Lord build the house the labourer laboreth in vain" is a truth that has been confirmed by too many centuries of human experience to need any further proof.

Fortunately the Church already is engaged in a Forward in Service Program designed to accomplish these ends. This year the emphasis of Forward in Service is on worship and prayer. This means that we have accepted Christ's invitation to lead us into God's presence that we may be equipped for God's service. If then we have put on the armor of God, our next step should be to go forth and enter upon that service.

As our theme for this coming year we have therefore chosen: Conversion to Christ for World Service. To prepare himself to participate in this objective, every member of the Church must first discover those areas in his life which are not subject to Christ and make Christ preëminent in them. We must then endeavor to lead those who

*(Continued on Page 160)*

# THE BEGINNERS' DEPARTMENT

**Text:** The Beginners' Leaflet **Editor:** Miss Ruth Armstrong

**Subject:** Learning to Know God as Revealed in Jesus Christ

## May 17, 1942

## THE SUNDAY AFTER ASCENSION

### THE WHOLE WORLD PRAISES THE LORD JESUS

AIM:—To teach that children every where love the Master and sing praises to His name. Some may have brown skin, yellow, black or white, it matters not. He loves them all, and they love Him.

LESSON MATERIAL: — Philippians 2:5-11.

WORK MATERIALS:—Plan a poster picture of children of many lands. Have cut-outs of brown children from Hawaii, Chinese children with yellow skin and black hair, Negro children, children from Alaska and little red skin Indians and do not forget the little white skin boys and girls. Mount all the different races on a long strip of card board and in the center paste a picture of our Master, who loves all little children in the whole world and wants them to love Him. Color the lower half of the Poster green for the grass and the upper half blue for the sky. If you have made clothes pin dolls you might try this project: Make dolls and dress them to represent all countries. It is easy to make dolls out of crepe paper, cut a piece of yellow crepe paper and stuff it with cotton for the head. Do not cut off the ends but use for the body. Around the neck of doll tie a crepe paper dress. If you use yellow paper, paste two slanting eyes a dot for a nose and a tiny red mouth and don't forget the pigtail made by braiding black crepe paper and sewed to the top of the head. This little Chinaman will make some little one happy. Color the head of a clothespin red; paste on some black thread or black crepe paper for hair. Wrap the body in a piece of blanket and stick a feather in the hair and you will have an Indian which will soon acquire an Indian name, Red Wing, Rain-in-the-face or Samoset.

BACKGROUND FOR THE TEACHER

Story telling is the oldest form of communication in the world. It appeals to all races and classes of people, rich and poor alike. When Lord Jesus commanded His disciples to go into all the world and preach the "Good News", He told them to start in Jerusalem and from this Holy City go throughout the world, and teach all people. Today our Christian Churches send missionaries to all parts of the world to tell people of all lands about the Master. In darkest Africa or in cold Alaska the stories of Lord Jesus and His love are welcomed and many learn to love and follow Him. Missionaries use stories because of their universal appeal. All the world loves a story. They teach the natives to sing hymns of praise and to worship God in prayer.

Little children throughout the world are interested in the life of Lord Jesus. His birth, early childhood, stories of His good deeds, stories He told, His love and kindness make a lasting impression on them. Children show a keen interest in stories about other children in other lands. Their language, clothing, customs and activities appeal to their imagination. Through dolls of various countries they are able to visualize the dress and customs more realistically. (Visual aids are the best means of teaching.)

LESSON PLAN FOR TODAY

The purpose of a lesson plan is to orient the child for a new lesson story. For example you can not tell today's story without first finding how much your group know about children of other lands. Perhaps some of the children have dolls from far off lands. Encourage them to tell about their dolls. If possible have some foreign dolls or some pictures or paper dolls to stimulate and arouse their interest. Little children are limited in experience, therefore expose them to new material according to their ability and interests. Lesson plans should be flexible. Make your plans fit the needs of the child. Remember we teach the child and not the lesson. Concrete examples are best. If the group see a Chinese child or a Chinese doll it will make much more of an impression than seeing a picture or listening to a description of it. Today give the children an opportunity to tell about friends from other lands. Then emphasize the point that children all over the world know and love Lord Jesus. They sing, listen to stories, and pray just as we do here in America. Today we are going to hear about a boy who travelled to many lands and wherever he went he heard children praising the same Lord Jesus.

*1. Opening Period:*

1. Play quiet music and teach the children to see pictures in the selections you play. "Morning Prayer" will call them to worship. First they will hear the bells ringing. Then the organ playing and finally the people singing in the church. Teach them to appreciate good music and to sit quietly and enjoy it.

2. Sing: Greeting songs. Songs of Welcome.

3. Repeat verses from the Bible. Ask questions about God's Book. Give three names for the Bible. 1. The Bible. 2. God's Book. 3. The Most wonderful Book in the World.

How many parts are there in our Bible. There are two parts, the old and the new. What do we find in the Old Part? Stories about God and things that happened before Lord Jesus was born. The new part tells about Lord Jesus, His birth and His life and what His friends wrote and did.

4. Receive the offering and comment on the money which our Church sends to help others in far off lands learn about Lord Jesus.

5. Prayer: Encourage the children to express themselves in prayer. Stress correct posture and ask all to kneel and repeat the Lord's Prayer. Today, children in all countries are saying this same prayer. Lord Jesus wants us to talk to Him in prayer.

6. Sing:—
"I am so glad that Jesus loves me."
"Praise Him. Praise Him."
"We love Him because He first loved us."

Choose individuals to sing alone. Have group singing and dramatize the songs, if possible.

7. Stand and sing "America." We love the American flag because it stands for our country. Children in China love their flag because it stands for their country. Every country has a flag. And we love the red, white and blue. Children may march like boy and girl scouts around the room. Clap to music pretend waving flags and playing drums, horns, cymbals and tambourines.

2. *The Story:*—Tell today's story. After the story show dolls dressed in native dress or pictures of children of foreign lands.

3. *Dramatization:*—Dramatize the story if the request comes from the group.

4. *Expression Work:*—Follow directions under Work Materials. Guide the class during conversational period. Teach them to contribute worth while information and to be observing.

5. *Dismissal:*—Children may bring home their dolls and suggest making more at home. Surely mother will let them have a few clothes pins. Let us remember that the whole world praises Lord Jesus. He is our Friend and Helper. Once He said, "Let the little children come unto Me and forbid them not. For of such is the Kingdom of Heaven." He meant all little children every where, North, East, South and West.

## May 24, 1942

## WHITSUNDAY

### THE PROMISED HELPER COMES TO THE APOSTLES

AIM:—To teach the children that Lord Jesus kept His promise. The

Helper came and made them strong and brave to carry on His work. Today is the birthday of the Church, we call it Whitsunday.

LESSON MATERIAL:—Acts 2:1-12.

WORK MATERIALS:—Plan a free time when the children may use various materials to express themselves. If you have a birthday child celebrate his birthday by singing "Happy Birthday to you," and dramatizing his favorite stories and songs. Color the picture on the *Leaflet*.

BACKGROUND FOR THE TEACHER

Before Lord Jesus ascended into Heaven He commanded His disciples to wait in His beloved city of Jerusalem until they received help from the Heavenly Father to carry on His work. He then bestowed on them His parting benediction and ascended up to Heaven, in their presence, concealed by a cloud which carried Him out of their sight. Being thus raised up and exalted by the Heavenly Father to be a Prince and a Saviour, to give repentance and remission of sins, He sends evidence to His disciples that convinces them of His power and Divine Being. For ten days after the Ascension the disciples met and prayed. On the tenth day all were together in the Upper Room when suddenly they were warned by a sound from Heaven that the "Gift" was about to be bestowed upon them. So great was the noise that the whole house was filled with it. Like wind they felt it but they saw it not. Alarmed they looked at one another. Over each one's head they saw lights like flames glowing. Immediately they began to feel different. These outward signs signified that Lord Jesus' promise came true. This strange phenomenon made them realize that something beyond ordinary conception was taking place. It was God, who came to live in their hearts. He was the Helper for whom they waited. He made them brave and strong to carry on His work. They felt His presence and knew He was near them, ready to help them carry on His great work. From that day on the disciples started telling people every where about the Heavenly Father and His Son Lord Jesus.

In Jerusalem that day were travellers from many lands, speaking different languages. They heard this unusual noise and questioned the disciples about it. Strange as it may seem every man received the answer in his own language.

Peter, who had just received God in his heart, stood before them and preached the first sermon in the Church. He related events in the life of our Lord and reminded them of the miracles He performed to show His Divine Power. Although they refused to believe He was God's Son He suffered and died to save them from sin. He arose from the dead and ascended into Heaven. "Before the ascension He gave us a commission to go into all the world and preach the gospel to all people. This was a difficult task so He promised to send us a Helper to carry on His work. Today God came to live in our hearts. He has made us brave and strong to preach and teach His word. That is the strange phenomenon you saw and heard."

About 3,000 were baptized and received God in their hearts that day. This was the beginning of our Christian Church. The day God sent the Helper to His disciples, we call Whitsunday, which means the beginning or birthday of the Church.

LESSON PLAN FOR TODAY

Review the story of the Ascension and the promise Lord Jesus made to His disciples. He said, "Stay in Jerusalem until you receive the Helper then go into all the world and preach the Good News. Make disciples of all people and baptize them in the name of the Father and of the Son and of the Holy Ghost." Ask the class what they think the disciples did? They returned to Jerusalem and waited for ten days before they received the promised Helper. Where do you think they waited? In the Upper Room where they met and prayed. Our story today tells about the Helper. Today is an important day in our Church. Does any one know what day it is? We call it Whitsunday, which means the birthday of the Church. Every thing has a beginning and many years ago our church began when the disciples first preached to the people and baptized them. Just as you celebrate your birthday the church celebrates her birthday today. Do you think the church is very old? Yes it is more than 19 hundred years old.

*1. Opening Period:*

1. Plan to take the class into the Church for the first part of the worship period if possible.

March back to your room quietly.

Today is Whitsunday, the birthday of the Church.

2. Sing: Good morning upon Whitsunday. (Repetition of the word helps the children and increases the vocabulary.)

3. Sing: Happy birthday to the Church.

4. Discuss the Bible. Encourage children to bring Bibles from home.

5. Receive the Offering and comment on the good work the Church is doing, Preaching the Good News (Gospel) to all people.

6. Prayer: Let us kneel and say the prayer Lord Jesus taught us to say.

Spontaneous prayers from the class. Guide them and suggest thank you prayers for our Church.

7. Sing: "Father, we thank Thee for the Church."

"Onward Christian Soldiers."

"Tell me the old, old story of unseen things above. Of Jesus and His glory, of Jesus and His love."

8. Sing "America" and salute the American flag.

2. For *Exercise* the class may play "Follow the leader". One child stands in center of the group and every one follows his movements. If you have any birthday children celebrate their birthdays at this time.

3. *Story:*—Before you tell today's story be sure you have their undivided attention. Make your story serve a purpose. We tell stories not only for the pleasure derived from listening to them but to gain useful information.

Do not attempt to dramatize this story.

4. *Expression Work:*—If the children brought flowers and enjoy making old fashioned bouquets help them and encourage giving flowers to shut-ins and those who are ill. If time permits and you have a birthday child in your group each child may draw a picture and give it to the birthday child saying, "Happy Birthday". The response being, "Thank You." Fasten all the pictures together to make a book and make an attractive cover. A picture of a birthday cake having the right number of candles or paste a favorite picture on the cover.

5. *Dismissal:* Sing "Our Sunday School is over and we are going home. Good-bye. Good-bye. Be always kind and true." Thank all for helping on Whitsunday and suggest they tell others about the birthday of the Church.

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## May 31, 1942

## TRINITY SUNDAY

### THE NAME OF GOD

AIM:—To teach that God is our Heavenly Father. He sent His Son our Lord Jesus to tell us to call Him Father.

LESSON MATERIAL:—Ex. 3:13-15; St. Matthew 28:19.

WORK MATERIALS:—Plan to make scrap books. Use pictures that show us God loves us. (Flowers, trees, birds, Moon and stars.) Paste and scissors will be needed for this project. Pictures cut from magazines outlined with black or brown crayon make an attractive book.

BACKGROUND FOR THE TEACHER

If we go to the Book of Exodus in the Old Testament we read that when Moses asked God whom he should say sent him to the children of Israel, God answered saying "Thus shalt thou say unto the children of Israel, The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent Me unto you: this is My name for ever, and this is my memorial unto all generations."

We learned about God from His own Son, Lord Jesus. During His ministry on earth He told the people about His Father in Heaven. He told His followers to go into all the world and preach the "Good News" to all people. He said, "Baptize them in the name of the Father and of the Son and of the Holy Ghost." To help them carry on this great work God, the Father, sent them the Helper to live in their hearts and make them strong and brave. The Helper was God, Himself.

Lord Jesus taught us to call God our Father. When His disciples asked Him to teach them how to pray, He said, "Say, Our Father, who art in heaven, Hallowed be Thy name." We call this the Lord's Prayer because He first said it.

Little children frequently ask the question, "Who is God?" The answer should be. God is our Heavenly Father. Just as we have an earthly Father we have a Heavenly Father. Then they

may ask, "Where does He live?" Again the answer is, He lives in our hearts. "Have you seen Him?" will very likely be the next question. No. We have never seen God but we know He is always with us. God is every where. He speaks to us through the flowers, the birds, moon and stars and every thing that is beautiful. His hand work is magnificent. Only God can make a tree. Still doubtful one may ask, "How do we know about God?" Again the Bible is our source of information. Long ago our Bible tells us God sent His Son, our Blessed Lord Jesus to live on earth with His children. This was the greatest gift He could give. God sent His Son to teach us how to live and love one another. He showed how good and kind and loving God is to all, even to those who do not deserve His kindness. God is a loving Father. He made this world in which we live. He made the moon and stars you see at night and the sun that shines and gives us light. To make our gardens grow He sends the rain and sun. Every thing we have comes from God. He is our Heavenly Father and He cares for all our needs. We call God's family the Christian Family and we all belong to it.

LESSON PLAN

The purpose of this lesson is to teach the children that God is Our Heavenly Father. Stimulate and guide them so that they will realize we are members of one large family called the Christian family. At the head of this family is God, who is our loving Father, always near and ready to help us.

*1. Opening Period:*

1. Play softly some of the more familiar hymns. Introduce "Father, we thank Thee for the night and for the pleasant morning light. For rest and food and loving care and all that makes the day so fair." Sing this new hymn to the children.

2. Repeat the Lord's Prayer holding the Bible open—Matthew 6:9.

Lord Jesus taught us this prayer. He told us to call God Our Father, who art in Heaven.

3. Sing: Songs of welcome and greeting songs.

4. Offering: Receive the offering and repeat the following verse or prayer, "Father bless the gifts we bring Thee. Give them some thing kind to do. May they help some one to love Thee. Father may we love Thee too. Amen."

5. Kneel and repeat the Lord's Prayer. Guide the class and encourage them to express themselves in prayer.

6. Sing: "All things bright and beautiful, All things great and small, All things wise and wonderful, Our Father made them all."

"Father, we thank Thee for the night and for the pleasant morning light."

"God is love. Love one another God is love."

7. Stand and sing "America." Choose a helper to hold the flag.

2. *The Story:*—If the weather permits tell today's story in a garden or in a sunny place.

3. *Expression Work:*—Cut out pictures of flowers and paste in scrapbooks. Make this a unit of work and carry the project over for several weeks. After the pictures are mounted in the book outline them with a black or brown crayon.

4. *Dismissal:*—Ask the group to find pictures to paste in our scrapbooks. Let us kneel and say a quiet 'Thank You' to our Heavenly Father for every thing we have.

## June 7, 1942

## THE FIRST SUNDAY AFTER TRINITY

### THE LORD JESUS WANTS ME TO OBEY HIM

AIM:—To teach the children that we must obey in order to live happy lives. It is our duty to follow the commands of our Lord Jesus.

LESSON MATERIAL:—Saint John 15:1-14.

WORK MATERIALS:—Plan to work on scrap books. Materials needed, scissors, paste, magazines and crayons.

BACKGROUND FOR THE TEACHER

St. John tells us in the 15th Chapter, verses 12, 13, 14, that Lord Jesus said, "This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Sincerely, we all want to follow this command but many times we find it difficult. We are not faultless or perfect as our Lord. How many times a day do we say, "I do not like her, she is not my friend," for some petty reason or personal grievance? Our Lord loved all people even those who made Him suffer and die on the Cross. Remember how He asked His Heavenly Father to forgive them for they knew not what they were doing. While He suffered and died to save us from sin He begged forgiveness for those who made Him suffer. He said, "Greater love hath no man than this that He lay down His life for His friends."

Our story for today tells about a little girl who obeyed her mother and did the right thing. Written from a true life experience little children will appreciate it because it is within their own experience. What a temptation to spend the money which she found! But the little voice, which was God, spoke to her in her heart and she obeyed. How happy she made the owner when she returned the lost purse and the good feeling she experienced knowing she obeyed and followed her mother's commands. "In order to be happy, one must trust and obey for there is no other way to be happy with Jesus than to trust and obey."

LESSON PLAN FOR TODAY

Ask the children how we can obey. First we should obey because Lord Jesus wants us to be happy. If we do the right thing we are happy. Mothers and daddies and teachers are older than we are and therefore have had more experience so we should obey them. They want us to be happy so they tell us the right things to do. When we disobey we get into trouble. There are laws of nature which we must obey. Ask the class to name some of these laws. (We must eat proper food in order to grow. We must sleep to get proper rest and exercise to grow strong.) Discuss traffic lights. Good citizens obey the traffic lights. What does red say? What does green say? Whom else should we obey? Policemen, doctors, nurses, and firemen. Encourage the class to enter into the discussion freely. Obedience is one of the ideals of conduct children should form at an early age. Stories told within their comprehension will help them form right attitudes of obedience.

*1. Opening Period:*

1. Quiet music. Play Brahm's Lullaby. Ask the group if they recognize the piece. What kind of music is it? It is a lullaby. To whom do we sing softly? Babies, to put them to sleep. If we should sing very loud would the baby go to sleep? No.

2. Sing: Good morning to you. Good morning upon this June Day.

God made the beautiful sunshine.
Let the Merry sun shine in.

3. Opening Sentence. St. John 15:12, 13, 14. Teacher read from the Bible. Lord Jesus said, "This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

Children hold the Bible and repeat part of this sentence, "Love one another." Discuss the Bible. It is divided into two parts, the Old and New. What kind of stories are found in the Old Testament? About Whom are the stories in the New Testament?

4. Receive the Offering and repeat this prayer. "Father bless the gifts we bring Thee. Give them something sweet to do. May they help some one to love Thee. Father, may we love Thee, too. Amen."

5. Prayer. Let us kneel and talk to God in prayer. Repeat the Lord's Prayer. Choose one child to kneel before the altar and say the prayer alone.

6. Sing: "Praise Him, Praise Him all the little children God is love."

"Thank Him."

"Obey Him. Obey Him. God is love."

7. Sing Brahm's Lullaby very softly. Hum it softly. Pretend rocking a baby to sleep while singing.

Sing Songs about June, birds and flowers.

2. *The Story:*—If the weather is pleasant and warm enough plan to take the chairs outdoors to hear the story.

When the class is seated in front of the teacher tell the story found in today's *Leaflet.* Link the story with every day living.

This story has many possibilities for dramatization. Let as many as possible participate.

3. *Expression:*—During this period the class may discuss the pictures they paste into the scrap books. Try to have pictures based on obedience, children eating their breakfast, brushing their teeth, going to bed, helping some one, helping mother, obeying traffic lights, obeying the policeman. Pictures such as those mentioned may be found in old magazines.

4. *Dismiss* the group with a short

*(Continued on Page 147)*

# THE PRIMARY DEPARTMENT

**Text:** The Primary Leaflet **Editor:** Mrs. Elizabeth H. Lippincott

**Subject:** The Christian Child and the Family of God

**May 17, 1942**

## THE SUNDAY AFTER ASCENSION

### THE PROMISE OF THE HELPER

AIM:—To teach that our Lord Jesus Christ promised the Helper, and to emphasize once more the truth that the Gift of the Holy Ghost comes to each one of us at Holy Baptism, and is helping us day by day to be good children in God's Family.

LESSON MATERIAL:—Saint John 14:15-18.

MEMORY WORK:—And I will pray the Father, and He shall give you another comforter, that he may abide with you forever. St. John 14:16.

DEVOTIONAL LIFE:—O God who art my Helper, help me to work for the Lord Jesus Christ. *Amen.*

LESSON PLAN FOR TODAY

The thoughts in today's lesson will fall more or less along the line of those which have already been presented in the lessons on baptism. Leave the story of the beginning of the growth of the Church through the help of the Holy Ghost for the Whitsunday lesson, and in today's lesson, help the children to realize more fully that, when they were baptized, the Comforter came to them "to abide forever." Make the point that when they are kind, or honest, or brave, they are able to be so because God the Holy Ghost is dwelling within them.

Try to keep all this as much as possible on the children's own level. Lead them to feel that the Helper is with them at home and in school and in their play, and that they must listen to His voice.

EXPANSION OF THE LESSON PLAN

What great day did the Church keep last Thursday? What happened on Ascension Day? Who saw our Lord go back to His Father? What did the angels tell our Lord's friends? Where is our Lord Jesus Christ today? What is He doing for us? What will happen at the Second Coming of God's Son?

*Introduction.*

Have you ever started to do some work, and then found that it was much too hard for you, that you could not possibly do it all by yourself? You would have to have help for work like that, wouldn't you? Perhaps you got mother or father to help you. They love you. They would always see that you had help if you needed. That is just what the Lord Jesus did for His friends, too.

*The Lesson.*

We know that when God's Son was here on earth, He taught people about His Father's Family. But He knew that He would not always be living among men. After His work on earth was done, He would go back to His Father in heaven. Last week we heard the story of how He did go back to God the Father. His special friends, the Apostles, saw Him go.

There was a special reason why these twelve men were with the Lord Jesus so much. They were to go on doing His work after He had left them, and they needed to be with Him so that He could teach them more and more about it.

Just before God's Son died on the cross, He told His friends that He would not be with them much longer. But He made them a promise. Let us read about that promise. (Lesson *Leaflet.*)

Next week we shall hear how the promised Helper came to the Apostles to help them to do the Lord's work.

The Helper whom our Lord promised was God the Holy Ghost. This same wonderful Helper comes to every child who is brought into God's Family, the Church, by Holy Baptism. When you were taken into God's House as a little baby, when water was poured on your head, when you were given your name —when all this that people could see and hear happened to you, then this other part of your Baptism, which no one could see at all, happened to you, too. God the Holy Ghost came to you, to be with you always, and to help you. For God the Holy Ghost is God living in His children, helping them to be good.

How does God the Holy Ghost help you? We shall hear next week about how He helps us to do our Lord's work of making God's Family grow larger and stronger all over the world. But remember this today. The Helper came to you when you were baptized, *to be with you always.*

We know that God the Holy Ghost does help us every day of our lives. Sometimes we want to do what is wrong. But we are able to turn away from the wrong thing, and do what is right. That is God the Helper, God the Holy Ghost, helping us to know what is right, and helping us to do it. Perhaps, all to yourself, you can think of some times when you have been kind and pleasant and thoughtful at home, when you have been good in school, when you have played fair in games with other boys and girls. All these times, the Helper whom our Lord promised has been with you.

Don't you think that we ought to thank God the Father for His great Gift? And we must remember that He is with us always, helping us every day to be better children in God's Family.

*Expression Work.*

Memory Work. Who spoke these words? Read the suggested prayer, and ask the children to say it this week.

Color the *Leaflet* picture.

*Questions.*

To whom did our Lord make His promise of a Helper?

Who was the promised Helper?

When did the Helper come to you?

How is God the Holy Ghost helping you today?

**May 24, 1942**

## WHITSUNDAY

### THE HELPER COMES TO THE DISCIPLES

AIM:—To tell of the coming of the promised Helper; and to teach that the Christian Church began to grow, and is still growing, through the help of God the Holy Ghost.

LESSON MATERIAL:—Acts 2:1-8; 37-42.

MEMORY WORK:—Be baptized every one of you in the name of Jesus Christ . . . . and ye shall receive the gift of the Holy Ghost. Acts 2:38.

CHURCH KNOWLEDGE:—Today is Whitsunday. We call it the Birthday of the Church, because on that day God the Holy Ghost came to make it grow.

LESSON PLAN FOR TODAY

Tell the story of Pentecost. Emphasize the dramatic side of the story. Make the point that the "rushing mighty wind," and the "tongues as of fire," were ways in which men could know that new power and strength had come to our Lord's followers with the coming of the Holy Ghost. Then show that that new power began to work immediately, and so God's Family, the Church, began to grow. So it has been growing ever since. So it will continue to grow. (Recall our Lord's words, "that He may abide with you forever.")

Make the lesson a personal one to the children through the thought that every child who has received the Gift of the Holy Ghost at his Baptism must do His share in helping God's Family to grow.

EXPANSION OF THE LESSON PLAN

*Review.*

Have the children repeat last week's memory work. Who was the Comforter whom our Lord promised? Why would the Apostles need a helper?

When did God the Holy Ghost come to you? How does He help you?

*Introduction.*

When is your birthday? What do you do on that day? Why is your birthday such an important day for you every year? Of course it is important. It is the day you were born, the day you began to live and grow.

God's Family has a Birthday, too, and it also is a very important day in the Church year, for it is the day on which the Family began to live and grow. We are keeping the Birthday of the Church today. We call it Whitsunday. Let me tell you about the Church's first birthday.

*The Lesson.*

You remember, our Lord had told His friends, the Twelve Apostles, that, when the time came for them to begin His work, He would send them a Helper. He had told them, "I will pray to My Father, and He shall send you another Helper, who will stay with you forever." And He had told them that they were to wait for the Helper.

After God's Son had gone back to His Father in heaven, the Apostles went back to Jerusalem as He had told them to do. There, with some other people who believed in God's Son, they waited and prayed for the coming of the Helper whom the Lord had promised.

Let us hear what happened after they had waited and prayed for ten days. (Lesson *Leaflet.*)

God's Family, the Church, has been growing ever since that first birthday, when the Holy Ghost made the Lord's helpers strong to do His work.

Go back and think of your own birthday for a moment. How many birthdays have you had? The Church has had a great many more than that. It has had over nineteen hundred birthdays since St. Peter first preached to the people in Jerusalem, and said, "Be baptized in the name of Jesus Christ." And through all those years, it has grown in just the same way that it started to grow on that day. God the Holy Ghost has been with His children always, helping His Family to grow. And we know that the Family will keep on growing, for our Lord said, "The Helper will stay with you forever."

But we know that God the Father wants every one of His children to help in making His Family grow. It is the work which our Lord left for all His followers to do for Him. Can you remember about some of the places where those who love the Lord Jesus are helping to bring others into God's Family? (Recall briefly the Lenten lessons.)

There is one way of helping the Christian Church to grow which is the children's own special help. I suppose most of you have heard of it. It is the Children's Birthday Thank Offering. I wonder, though, if you understand all about this wonderful offering of your very own. On his own birthday, or on the Sunday before or after it, each child brings a penny for every year of his age. And at the end of three years, all those pennies, thousands of dollars worth of them, are laid on the altar in a wonderful offering at the Convention of the Church. These pennies are your way of thanking God the Father for sending His Son to tell you of His love. And what do you suppose becomes of all those hundreds and thousands of pennies which God's children have offered to Him in thanksgiving? Every single penny of it goes to help God's Family to grow, to bring other boys and girls into the Family through Holy Baptism. And when you help, you are sharing in the great work which the Apostles began when the Holy Ghost came to them and helped them to bring others into God's Family, the Church.

*Expression Work.*

Memory work, Church knowledge. These can be called true expression work only if from them the children come to know: that the Holy Ghost comes to every child at his Baptism; that the same Gift of the Holy Ghost is with the Church, helping it to grow.

*Questions.*

What was the work which our Lord's friends were to do for Him?

What help did He promise them?

Where did the Apostles wait after God's Son had gone back to His Father in heaven?

What did they do while they waited?

How did the Helper come to the Apostles?

How did they begin our Lord's work?

Why do we call Whitsunday the Birthday of the Church?

Why has God's Family kept on growing?

Tell of one way in which you can help it to grow.

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## May 31, 1942

## TRINITY SUNDAY

### GOD'S NEW NAME

AIM:—To teach, and to help the children to understand, the Christian name for God.

LESSON MATERIAL:—Ex. 3:13-15; St. Matthew 28:19.

MEMORY WORK:—Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

CHURCH KNOWLEDGE:—Today is Trinity Sunday. Trinity means "Three Persons in one God." We keep it to remember God's name, God the Father, and the Son, and the Holy Ghost.

LESSON PLAN FOR TODAY

In teaching today's lesson, it would seem better to try to have the child think of God as Father, Saviour and Helper, rather than to attempt any involved explanation of the Trinity. Recall stories of God the Father, "maker of heaven and earth," caring for His children, watching over them; of God the Son, showing by His life here on earth, that He was truly God the Son; of God the Holy Ghost, helping the Church to grow, helping God's children to do His will.

EXPANSION OF THE LESSON PLAN

What important day in the Church Year did we keep last Sunday? Why is Whitsunday so important. How can you help God's Family to grow?

*Introduction.*

Very often, when we are in God's House, we say or sing these words—"Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*" When we say them, we are praising the name of God. God the Father and the Son and the Holy Ghost is God's new name, the name by which our Lord's followers called Him when they began to baptize others into His Family.

Let us talk today about God's new name.

*The Lesson.*

The lesson *Leaflet* today tells us a little about the name of God. Let us hear that first. (Lesson *Leaflet.*)

Let us think first of all about God the Father. Our Lord Himself taught us to use that part of God's name. And we say in the Creed, "I believe in God the Father Almighty, Maker of heaven and earth." We can hardly imagine a time when there was no world. But there was such a time. There was only God. God has always been, and always will be. That is what we mean when we say, "as it was in the beginning, is now, and ever shall be, world without end." Then God made the world. No one knows how long ago that was. It may have been millions of years ago. He made the sun and the moon and the stars. He made the great oceans and the high mountains. He made the trees and flowers and every growing thing. He made all the animals. Last of all, He made man to be like Himself. He made you and me. And over everything He has made, God watches like a kind and loving Father. He is our Maker. He is our Father.

As we go further along in the Creed, we say that we believe in God the Son. We believe that God the Father chose the Blessed Virgin Mary to be His Mother, and that He was born to her in Bethlehem on the first Christmas Day. We believe that He lived on earth so that God's children would know how God the Father wanted them to live in His Family. And we believe that He died on the cross to save us, and rose again from the dead, so that we might rise to live forever with God in heaven.

How do you suppose that people came to believe in God the Son? Don't you think it was because of what He did while He was on earth. People saw Him helping every one. They saw Him call little children to Him and bless them. They heard Him say, "Let the children come to Me, and never try to keep them away, for little children like these are a part of My Father's Family in heaven." They saw Him feed hungry people. They saw Him make blind people see, and deaf and dumb people hear and speak. They saw Him make dead people live again. And they said, "Only God can do these wonderful deeds. Truly this must be the Son of God."

Then, just as our Lord told us to call God our Father, so He told us the third part of His name. He said to His friends, "You will be strong to do My work after the Holy Ghost comes to you." He told them that the Holy Ghost would be their Helper, and He

said, "The Helper will stay with you always." You remember, we heard just last Sunday about the coming of the Helper, God the Holy Ghost. What were the Apostles able to do right away, because God the Holy Ghost was helping them? When did God the Helper come to be with you? Do you think He is with you now? How long do you think He will be with you? How do you know? (Have the children repeat our Lord's words, telling of the promised Helper, "that He may abide with you forever.")

So that is the whole name of God. It is the name which is said over every person who is brought into God's Family by Holy Baptism, for each one is baptized in the name of the Father, and of the Son, and of the Holy Ghost, just as the Lord Jesus commanded His followers to do. Saying God's whole name that way, 'God the Father and the Son and the Holy Ghost', helps us to remember that God is our Father who made us and loves us, our Saviour who died on the cross for us, and our Helper who came to us at Baptism, and is with us always, helping us to be God's good children.

*Expression Work.*

Memory work. Church knowledge. Have the children find and copy the Doxology to Hymn 312.

Color the picture on the Lesson *Leaflet.*

*Questions.*

What is God's new name?

What does God the Father do for His children?

What did God the Son do for you?

When did God the Holy Ghost come to be with you?

How does He help you?

## June 7, 1942

## THE FIRST SUNDAY AFTER TRINITY

### THE MARCHING ORDERS OF THE CHURCH

AIM:—To tell something of our Lord's followers doing His work, through the power of the Holy Ghost.

LESSON MATERIAL:—Acts 1:8.

MEMORY WORK:—Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16:31.

LESSON PLAN FOR TODAY

The stories for today and for next Sunday are those of our Lord's followers obeying the marching orders of the Church, our Lord's command to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Help the children to see that this work, begun by those first followers, is the same work in which they may have a share today.

EXPANSION OF THE LESSON PLAN

*Review.*

Review the memory work. What is God's new name? Who is your Maker? Who is your Saviour? Who is your Helper?

*Introduction.*

When the Lord Jesus spoke to His friends for the last time before He went back to His Father in heaven, He gave them His last great command. We call it the Great Commission. Can you remember the words of that command? (Each child should know this.) Those words are the marching orders of the Church. We shall hear a little today about how our Lord's followers obeyed them.

*The Lesson.*

We know that our Lord's followers began to do His work as soon as God the Holy Ghost had come to them. You remember, St. Peter preached to the people and baptized many of them that very day.

Our Lord's followers had wonderful news to tell, news that God had sent His own Son into the world, that He had died on the cross for all God's children, that He had risen from the dead and was alive with God the Father in heaven. But do you think that every one who heard that wonderful news believed it? No, there were many who would not believe. They did all they could to keep others from hearing and believing that Jesus who had lived among men was the Son of God. There was a young man named Saul who tried hard to keep our Lord's followers from telling others about Him. Saul was a good man. He loved God, and he thought he was doing what God would want him to do. He was so sure that he was right that he went to the high priests and asked them to give him letters to the priests in the city of Damascus, saying that if he found any people there who believed in the Lord Jesus, he might bring them back as prisoners to Jerusalem. And the high priests gave him the letters.

But Saul brought no prisoners back to Jerusalem. As he came near the city of Damascus, a great, blinding light shone round about him, and he fell to the ground, afraid. Then he heard a voice saying, "Saul, Saul, why are you trying to hurt Me?" Saul knew at once that it was the voice of the Lord. He said, "Who art thou, Lord?" And the Lord answered, "I am Jesus whom you are trying to hurt."

Saul was still frightened, and still wondering. But he believed in the Lord Jesus, for he asked, "Lord, what wilt thou have me to do?" And the voice of the Lord said, "Get up and go into the city, and there you shall find out what you are to do."

But when Saul arose from the ground, he was blind, and his friends took him by the hand and led him into Damascus. He stayed in a house in Damascus for three days, praying to God. While he was there, one of the Lord's followers, a man named Annanias, came to him. He said, "Saul, the Lord Jesus who spoke to you on the road to Damascus has sent me to you, so that you may see again, and receive the Holy Ghost." And suddenly Saul's sight came back to him, and he was baptized and received the Gift of the Holy Ghost.

Then this great enemy of our Lord, who had come to take His followers prisoners, went wth them and began to preach to the people. He told them that Jesus, against whom they had fought so hard, and whom they had crucified, was the Son of God. God the Holy Ghost was with him, helping him to be brave and strong, and he became one of the greatest of all our Lord's followers. After he was brought into God's Family by Holy Baptism, he took his Roman name of Paul. So we call him St. Paul.

Let us hear the story of how St. Paul and another of our Lord's followers helped God's Family to grow. (Lesson *Leaflet.*)

What did St. Paul say when the Lord Jesus spoke to him on the road to Damascus? He asked at once, "Lord, what wilt Thou have me to do?" And the Lord showed him what he was to do. The Lord Jesus called each one of us when we came into His Father's Family at our baptism. Don't you think He wants us to ask Him that same question? We can ask it in our prayers by asking God the Father to show us what we can do for His Son. What do you think God the Father wants you to do for His Son, our Lord? I am sure that a part of what He wants you to do is to come here each week to learn more and more about His work. And I think, too, that He wants you to come often to His House, and ask Him to bless and help those who are doing our Lord's work all over the world.

*Questions.*

What are the marching orders of the Church?

Who gave them to us?

What happened to St. Paul on the road to Damascus?

How did St. Paul show that he believed in God's Son?

What do you think God's Son wants you to do for Him?

## June 14, 1942

## THE SECOND SUNDAY AFTER TRINITY

### GOD'S MESSENGERS

AIM:—To tell further how the Apostles did our Lord's work, and to teach that those who love God's Son must be witnesses to Him. To review briefly the year's work.

LESSON MATERIAL:—Saint Luke 24:46-48; Acts 3; Acts 9:36-42.

MEMORY WORK:—And ye are witnesses of these things. St. Luke 24:48.

DEVOTIONAL LIFE:—Dear Heavenly Father, bless and help all those who are making Thy Family grow; through Jesus Christ our Lord. *Amen.*

LESSON PLAN FOR TODAY

In this final lesson of the year, tell the stories of the Apostles doing our Lord's work, then come back to the thought that all those who love and follow our Lord today must also help in doing that work. "And ye are witnesses of these things."

Call attention to the fact that the Apostles gave the particular help which was needed, and that they gave it in the name of our Lord Jesus Christ. So do the missionaries today. Recall the missionary stories.

Try to find time for a brief review

*(Continued on Page 148)*

# THE JUNIOR DEPARTMENT

**Text:** The Junior Quarterly **Editor:** Miss Mary G. Cathell

**Subject:** The Living Christ: His Wonderful Life

## May 17, 1942

## THE SUNDAY AFTER ASCENSION

### THE PROMISE OF A GREAT GIFT

THE SCRIPTURE:—St. John 14:16-19; 26; 16:7-15.

THE AIM:—To help the boys and girls to appreciate the anticipation which filled the hearts and minds of the disciples as they awaited the promised gift.

PREPARATION:—The lives of the people of God had from earliest days been full of anticipation. Way back in the days of Abraham, God had promised His people deliverance. The Children of Israel journeyed under the guidance of Moses, looking forward always to the 'Promised Land.' All through the days of the Kingdom the people were looking for their deliverer, the one who would set them free from bondage, from taxation, from captivity. Prophets came to tell them of their coming deliverer. Now, when the Messiah had come, many had failed to know Him. He had lived among them; He was crucified; He had risen from the dead. Still there were many who knew Him not. He had ascended into Heaven, leaving another group of expectant men. This time they were awaiting a gift which He had promised them, a gift of power, a strengthening gift.

PROCEDURE:—The *Quarterly* suggests that you start your lesson with a popular slogan of the day, "Conserve power." See what your class can tell you about that slogan. Do not spend too much time on your introduction, but bring out by questioning what kinds of power there are and how such power can be conserved.

Then ask, "Do you know of any power that increases by use?" Proceed to tell them of the power which our Lord promised to His disciples.

Try to bring out the curiosity which the disciples must have had about this gift which they were awaiting. Bring out the different names by which our Lord had referred to the gift, *comforter, strengthener, a guide into all truth.* They knew that it was this gift that was to enable the Master to be with them always.

In conclusion, the lesson reminds us that the disciples had not chosen to be the recipients of this gift; rather they had been chosen. The Master had chosen them that they might bring forth fruit. When people are particularly chosen for a task, they usually feel bound to accomplish that task for which they have been chosen. The disciples knew that with the power of this promised gift, they could and would accomplish the task set before them.

Close your lesson with a picture of those eager disciples, in the upper room in Jerusalem, that same upper room in which they had eaten the 'last supper' with our Lord, that same upper room into which our Lord had come to them on Easter evening. Now, more than forty days afterwards, they were there waiting the coming of the promised gift.

*Lesson Outline.*

I. Introduction.

II. The power that our Lord promised to His disciples.

III. Things about which the disciples were curious.

IV. Their hope and faith.

V. Their realization of their ordination for the task.

VI. Their expectation.

*Discussion and Application.*

Our Lord had come to found a Kingdom which we know as the Church. He chose the apostles to be the first officers of the Kingdom, giving them authority to act for Him, and telling them what they were to do after He had left them. But He told them to wait to act until He had sent them a gift, a special power. His last words to them were, "Tarry in Jerusalem until ye be endued with power from on high."

Between Ascension Day and Pentecost the apostles waited. They did not teach; they did not baptize; they simply waited. All was suspense and expectation. As one writer puts it, "They were as soldiers who had received their orders, but were waiting for their arms."

This gift for which the disciples waited was not just for them. We must remember that our Lord promised to be with His disciples until the end of the world. This gift was to be for the Kingdom, the Church, for all times. Our Lord said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you *forever;* even the Spirit of truth." This gift that they awaited, so eagerly, was for us as well as for them.

*Note Book Work.*

Pentecost was a festival of the Jews. Therefore a crowd was in Jerusalem. Of course, the significance given to the Church at Pentecost is the coming of the Holy Spirit, the expected gift.

Have the class, or at least one member of the class look up the word *comforter* in the dictionary.

If you have time see if the boys and girls can name the apostles. Have them look up the names of the twelve (St. Matthew 10:2-4). Remind them that Judas is no longer one of them.

*Church Teaching.*

Next Sunday is Whitsunday. Assign one or two children to look up all they can find out about Whitsunday and report to the class next week. Be sure that the way the Church has given an opportuniy for missionary giving is not left out of the report. If necessary help one child to find information concerning the Birthday Thank Offering. Special envelopes can be secured from 281 Fourth Ave., New York, for such an offering. You can also secure leaflets telling about that offering.

## May 24, 1942

## WHITSUNDAY

### THE GREAT GIFT IS RECEIVED

THE SCRIPTURE:—Acts 2:1-12.

THE AIM:—To tell the story of the first Whitsunday; to show how the gift which was received by the disciples on that day is handed on to us; to show how that gift affects our lives.

PREPARATION:—Today we are going to help the boys and girls see the relationship between the gift which the disciples received at Pentecost and the gift which they themselves received, or will receive, at Confirmation. It is the same gift of the Holy Spirit. The same power comes to us to use and to share which came to the disciples on that long ago Pentecost. In your own preparation for this lesson, read over the Confirmation Service. Notice carefully the prayer of the Bishop immediately preceding the laying on of hands, also the prayer following. "Let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life."

Be sure to note how the new power is to be strengthened and renewed. Those who are confirmed are to be moved without delay to come to the Lord's Supper.

PROCEDURE:—Begin your lesson just where you concluded last week's, in that upper room in Jerusalem. There we find the eager group. Outside there is the noisy holiday crowd. But inside there is no excitement. Then comes that strange wind which blows nothing, and then the strange light. These are the symbols by which our Lord makes the promised gift known. At the same time the outward signs appear, each disciple feels within him the gift of power that he has been promised.

Straightway that power shows itself. St. Peter talks, to the crowds, and even though they come from many different nations, of many different tongues, yet St. Peter is understood. His preaching results in many asking, "What can we do?"

"Repent, and be baptized," is the answer. Three hundred were baptized that day. This was the beginning of growth of the Church. The apostles as soon as they felt their new power, realized that the way to increase that power was to use it.

Be sure to emphasize the fact that each baptized person is given a share of that wonderful power, and that at Confirmation that power is strengthened. Baptism, in the earliest days of the Church, was immediately followed by Confirmation, if an apostle were present. It is at the altar that the power is nourished by the food which our Lord told us to eat. The power is felt more and more as it is used.

We must not close the lesson without showing how that power is used. Go back to the baptismal promises of your sponsors,—that you would turn from wrong, believe the truth, and do the right. Notice how the apostles used the power. They did good; they preached the truth; they resisted wrong; they stood for the right. Give concrete ways that your boys and girls can keep those promises. The *Quarterly* gives some general suggestions, but, if possible, make your illustrations strike home. Tell your boys and girls some specific wrong they should resist. Help them to see some bit of service they should do. Help them to see a place where they are being asked to choose the right, when the wrong seems more attractive. You, as their teacher, know their problems, their temptations. Help them to use the power of the Holy Spirit to meet them.

*Lesson Outline.*

I. Introduction.

II. The coming of the Holy Spirit.
  The rushing mighty wind.
  The tongues of flame.
  The feeling of power.

III. St. Peter preaches.

IV. The baptism of the three hundred.

V. How disciples of all times have used the power.

VI. How we may use the power today.

*Note Book Work.*

The name for today, Whitsunday, will be explained in the Church Teaching. In the terms to be identified Whitsunday and the Birthday of the Church could explain each other. It is of course the day on which the Church celebrates the coming of the Holy Spirit. It has been known as the Birthday of the Church, for it was on that day that the Church began to grow.

In the last two questions of Part II, the answers will show you how well your application of the lesson has reached your class. Look over the answers and have the best ones read to the class. If you do this, be careful that no child is embarrassed by having his answer read. It might be better not to tell whose you were reading.

*Church Teaching.*

Of course, the name Whitsunday is a contraction of White Sunday. It was the custom of the early Church to celebrate Whitsunday, or Pentecost with baptisms. There would be great processions of those to be baptized, all dressed in white. It was from this custom that the name White Sunday, or Whitsunday, developed.

The color used in the Church for Whitsunday is red to signify the gift of the Holy Spirit. Often red is used for Confirmation for the same reason.

## May 31, 1942

## TRINITY SUNDAY

### THE LORD JESUS TAUGHT WHAT GOD IS LIKE

THE SCRIPTURE:—St. Luke 15; St. John 3:16.

THE AIM:—To show how our Lord taught what God is like; to learn what He taught us about God.

PREPARATION:—Through the ages, from the Creation down to the Nativity, how had man known God? He could only know Him by the things He had done. He knew Him by His works. As Paterson-Smyth puts it, "Only by His manifestation of Himself in the conscience of men, in the wonders of life, in storm and sunshine, in the midnight heavens, in the wonder of dawn, in the beauty of the earth, in the glory of the sea, in the golden corn fields feeding the world. These are the manifiestations of God, His Word to men." Then with the Nativity came a new manifestation. "The Word was made flesh and dwelt among us." Through the life and teachings of our Lord, men came to know what God really is like. Man for the first time saw the friendliness of God, His loving kindness as well as His power and greatness.

PROCEDURE:—For an introduction, go back to the beginning of this year's course, to the world made ready for the coming of our Lord. Lay special emphasis upon the Hebrew's preparation, his faith in the one true God. Help the boys and girls to see the greatness of that faith that had persisted through the ages, even though no Hebrew had ever seen that God in whom he had such faith.

Then show how our Lord's coming brought the revelation of what God is like. Our Lord showed this in many ways, by what He said, by what He did, and most of all by the life He lived.

Our Lord taught that God is Love. Tell the three stories of St. Luke, as our Lord told them to show how much God loves us, and how ready He is to forgive us. First there is the story of the lost sheep. The shepherd leaves the ninety-nine others to find the one that is lost. Our Lord said that God is as happy over each one of us who comes back to Him as the shepherd was over finding the lost sheep.

The story of the lost coin was another story. According to tradition, a Jewish woman took to her husband at the time of her marriage a certain number of a particular kind of coin as a symbol of her virtue. A lost coin, therefore, had a marked significance. Imagine the woman's distress over the lost coin! Imagine her joy at finding it! Our Lord said that God's joy over the repentance of one of His children was just as great.

The third story is a very familiar one to the boys and girls, the story of 'The Prodigal Son.' Relate this story to the other two, showing how it shows the loving kindness of God. God is ever ready to forgive us and to welcome us back to Him, no matter how far we have strayed, no matter how great a wrong we have done.

Explain the Christian name for God which our Lord taught. If you have time use the Catechism explanation of the name. It is the name into which we were all baptized.

Finish your lesson with our aim for the year in learning to know about our Lord, that we might 'know Him more clearly, love Him more dearly, and follow Him more nearly.'

*Lesson Outline.*

I. Introduction.
  The world ready to receive our Lord.

II. Our Lord came to show what God is like.
  He taught that He is a loving Father.
  He taught that He is ever ready to forgive.
  He taught that God is Love.

III. He taught us the Christian name for God.

*Discussion and Application.*

We must never forget as we think of the great love of God, that He is *that* upon which everything of any sort depends. Upon God everything in the whole universe depends. And yet that same wonderful God is concerned with you and me, with our goings and comings. He has love so great that it encompasses us all. Our Lord taught us how much He cares for each one of us, how He rejoices when we come to Him.

*Note Book Work.*

The terms to be identified and the questions are all definitely answered in the *Quarterly*. Be sure in answer to question No. 4 that the three ways our Lord taught are brought out, what He said, what He did, and what He was.

*Church Teaching.*

Today is Trinity Sunday. We are beginning the last half of the Church year. In the first half of the year we learn who are Lord is and what He did. The latter part of the year we study the teachings of our Lord.

In today's lesson we learned the Christian name for God. There we see the three-fold personality of God named. We must always remember that we believe in one God. Let us try to understand the Trinity as it was revealed to the people of Palestine. They believed in the God of Israel. In Jesus of Nazareth they recognized God. Also they experienced the coming of the Holy Spirit, and here too they recognized God working in them. They, therefore, saw the three personalities or ways of knowing God. This is the Trinity, three persons in one God.

## June 7, 1942

## THE FIRST SUNDAY AFTER TRINITY

### THE APOSTLES TAUGHT MEN ABOUT THE LORD JESUS

THE SCRIPTURE:—Acts 2:14-43.

THE AIM:—To show how the apostles taught men to know the Lord Jesus.

PREPARATION:—We are starting today with the eleven leaders which our Lord had appointed to be responsible, with the guidance of the Holy Spirit, for the work of the Kingdom. The first thing these eleven did was to fill up their number to the original twelve. They chose St. Matthias to take Judas' place.

The story of the beginnings of the Church is found in the opening chapters of the Acts of the Apostles. You should read these chapters over in preparation for today's lesson. Read these chapters, classifying the things you read into (1) what the disciples preached; (2) what they did; and (3) the kind of lives they lived. Notice how firm they were in their faith. Notice how sure they were of their ability to do even the most difficult task in His name.

PROCEDURE:—Begin your lesson with the difficulty of the disciples' task. They were to make our Lord known to people who had never seen Him, to people who had never heard Him speak. While your boys and girls could show pictures of some new found friend, the apostles lived in an age when there was no photography. Today we see the leaders of the world in the movies; we hear them speak over the radio; daily we see their photographs and read of their doings in the newspapers. Without all these modern inventions, how could the apostles teach men to know our Lord?

First, they preached. Describe St. Peter's sermon on the day of Pentecost. Tell its results. Three thousand people came to know our Lord so well from St. Peter's sermon, that they wished to become His followers, and were baptized into His Church.

Secondly they did His work. Here you will describe the healing of the lame beggar. Remember to emphasize the very thing that St. Peter emphasized. It was with no power of his own that he healed the beggar. It was in the name of Jesus Christ of Nazareth that the beggar was healed. It was acts like this that helped men to know our Lord and His power.

Thirdly they tried to live the kind of life our Lord had taught them to live. They were full of courage, ready to face persecution in His name. They resisted wrong even if it meant punishment. St. Stephen prayed for his enemies, asking God to forgive those who were stoning him to death. They showed no fear of death, for their Master had overcome death. The sort of lives they lived helped men to know the Master whom they preached, whom they followed even to death. Many, as they learned to know our Lord through the lives of these men, were baptized and became His followers also.

For a final application, remind the boys and girls that they are the ones today who have been chosen to carry His work forward. They, too, can use the same three methods. Tell about Him; do His work; live the kind of life He taught us to live.

*Lesson Outline.*

I. Introduction.
   Difficulties which the apostles had to meet.

II. They taught men by their sermons.
   St. Peter at Pentecost.

III. They taught men by their good works.
   St. Peter and St. John heal the lame beggar.

IV. They taught men by the kind of lives they lived.

*Discussion and Application.*

Again refer to the baptismal promises which we all made, to renounce the wrong, to believe the true, and to do the right. Our Lord's life carried out these three principles. The apostles tried, by their own lives to show what our Lord was like. They not only told what He did and what He taught, but they tried their best, with the help of the Holy Spirit, to live what He taught. That is what each of us should try to do today.

*Note Book Work.*

The whole application of the lesson is contained in the answer to the last question.

Help the boys and girls to bring out in their answers the way what the followers of our Lord did corresponds to the things our baptismal promises obligate each of us to do.

*Church Teaching.*

This month the Church honors two of the apostles. Thursday of this week is St. Barnabas' Day. June 29 is St. Peter's Day. St. Barnabas was one of the first missionaries of the Church. Have the boys and girls look up the Epistle and Gospel for the day. The Epistle tells something of the story of St. Barnabas' work with St. Paul. St. Barnabas was a close friend of St. Paul's. It was he who persuaded the other apostles to accept St. Paul when they were afraid he might not be altogether one of them.

On June 24 the Church celebrates the Nativity of St. John the Baptist. See what the boys and girls can remember about his life. This will give an opportunity, for review. Be sure they remember that he was the last of the great prophets who foretold the coming of the Messiah. He came to prepare the people for our Lord's coming.

## June 14, 1942

## THE SECOND SUNDAY AFTER TRINITY

### THE CHURCH TEACHES MEN ABOUT THE LORD JESUS TODAY

SCRIPTURE:—Second paragraph of the Apostles Creed.

AIM:—To help the boys and girls know how the Church teaches men about our Lord today; to help them understand what the Church is and how it does its work.

PREPARATION:—In preparation for this lesson we must think what we mean by the Church. Our Lord has established a Kingdom which is to reach all people of all times in all places. The Kingdom will not truly come until this has been accomplished. The Church is that growing Kingdom. Christ founded it. Christ is the head of the Church; The Church is One; it is Holy; it is Catholic; it is Apostolic.

Go back over each of those words used to describe the Church. How can we say it is One when there are so many divisions? Our Lord's Kingdom is One; man has divided it, but some day it will again be One. It is Holy because it is the Body of Christ. It is Catholic because it is universal. It is Apostolic because its traditions, its powers, its very being, go back in a direct line to the apostles.

PROCEDURE:—Begin with the carelessness of the way we use words, the many different things we mean by the word *church*. Perhaps it would be better if we saved a word that has such a rich meaning for very rare use. Tell about the ancient Hebrew taboo against using the name of God. It was such a sacred word, with such potent meaning, that the Hebrews did not even whisper the name lest they commit a sacrilege.

Then explain what the Church is. It is God's way of bringing Himself to us and to all of His people down through the ages. The Church has been described or defined as "Christ present in His world now." Give the Prayer Book definition of the Church.

If the Church is our Lord's way of making Himself available to us today, how does it do this? Of course the answer is through its members. Any failure of the Church is due not to the Church but to the loyalty, or rather lack of loyalty of its members.

Why does the Church have a Creed? Describe briefly the development of the Creed. Even the early leaders of the Church realized the importance of a creed, because the kind of lives people live depends on what they believe. What we believe are the true standards of right and wrong will determine what we will try to do. To reach those standards we need help; we need power. The Church provides the source of that power.

Explain to the boys and girls how the services of the Church, found in the Prayer Book help men to know our Lord. Explain how the sacred ministry of the Church which received its power from our Lord goes on today extending that same power through the sacraments.

Finish your lesson with the fact that should be brought home to each of us. The fact that any weakness that is to be found in the Church is not in the Kingdom which our Lord founded, but in the members who fail to live up to their responsibilities. Finish the lesson with a careful, thoughtful reading of our baptismal promises.

*Lesson Outline.*

I. Introduction.
   Various ways we use the word *Church*.
   Real meaning of *Church*.

II. What the Church teaches about our Lord and how it teaches.
   Through her members' lives.

*(Continued on Page 149)*

# THE INTERMEDIATE DEPARTMENT

**Text:** The Intermediate Quarterly **Editor,** The Reverend John R. Cooper, B.D.

**Subject:** The Christian Religion in the Modern World

## May 17, 1942

## THE SUNDAY AFTER ASCENSION

### TRUSTING SERVICE

THE SCRIPTURE:—Saint Matthew 6:24-34.

THE AIM OF THE LESSON:—To teach that the Christian places his trust in God, and that this trust shows forth in his way of life.

THE OUTLINE OF THE LESSON:

I. Our trust in God our Father.
   a. Man's trust must be in God and not in his own strength.

II. The living trust.
   a. We prove our trust in God by living it.

EXPANSION OF THE LESSON OUTLINE:

*I. Our trust in God our Father.*

a. Man's trust must be in God and not in his own strength: To trust in something is to believe in it, to be loyal to it, to be willing to follow its dictates. More than in anything else, the Christian puts his trust in God. He does this because he believes that while all other agencies may fail and steal away, God never fails those who put their trust in Him. We say in the Creed of the Church that we believe in God the Father almighty creator of heaven and earth. We mean that we put our trust in Him Who made us and all things, and Who looks upon us lovingly as a father looks upon his own children. Yet we know that there are people in this world who do not put their trust in God. Perhaps they put their trust in themselves—in their physical strength, in their wealth, in their social position, or perhaps in the power of human intelligence. Or if they do not put their trust in themselves, they put their trust in other men, in the power of society, or of their government. Some people actually worship these things! How foolish this is when we stop to think that God is the Source of each of them, and that we only have them to use as free gifts from Him. To worship anything but God is Idolatry! In his second epistle to the Corinthians St. Paul wrote: "We are not sufficient of ourselves to think anything of ourselves. Our sufficiency is of God."

In the Gospel stories we read that the Lord Jesus spent much of His precious time telling of the goodness and of the love of God. He stressed the point that God cares much for each of His creatures. Far from being indifferent, He knows our every need and provides for our wants. In His sermon on the mount the Lord Jesus said: "Be not anxious saying: What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

*II. The living trust.*

a. We prove our trust in God by living it: If we trust something, believe in something, then we are willing to be led by that thing. The sick person believes that the physician is capable, and so takes his advice. Another man involved in a legal action follows the instructions of his lawyer because he trusts his trained judgment. A child does as his mother says because he believes in her mature experience. And so the true Christian will go forth and follow the dictates of his Heavenly Father because he trusts Him.

As is pointed out above, we have to put a certain amount of trust in each other. We have to trust the policeman, the fireman, the food inspector. We trust that they will be honest and righteous in their dealings with us. But to trust in honesty and righteousness is to trust Him who is the source of these things. In other words, we trust others because we believe that their trust also is in God.

Those who trust and believe in God must follow Him in act and deed. It is not enough to say with our lips that we put our trust in the Lord. The Lord Jesus said that we must *seek* His kingdom, *do* His will, *give* to the poor, *feed* the hungry. These are not words; they are actions. In our Lord Jesus' perfect example of human living we find a life spent in trusting service for God even to the death on the Cross. A quiescent life reveals the lack of trust in God. How can we trust God and not follow His commandments? "Not every one that saith unto me: Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in heaven."

The wise prophet Isaiah centuries ago knew well the meaning of trusting service for God. The words of the Lord came to him: "He that putteth his trust in Me shall possess the land, and shall inherit My holy mountain." Perhaps we may not be able to do the great things for God that we desire. Some of us may be handicapped in some way or other. But each one of us can prove his deep faith in the loving Father by rendering to Him the fullest trusting service of which we are capable. To do this is to indeed possess the land, and to inherit His holy mountain.

## May 24, 1942

## WHITSUNDAY

### WHITSUNDAY

THE SCRIPTURE:—St. John 14:15-26.

THE AIM OF THE LESSON:—To teach the events of the first Whitsunday, and to show how the gift of the Holy Spirit gives power and guidance to the Christian Church.

THE OUTLINE OF THE LESSON:

I. Whitsunday, the Birthday of the Church.

II. The story of Pentecost.
   a. The sudden coming of the Spirit.
   b. Peter's sermon.
   c. The great change in the Apostles.

III. The Fruits of the Spirit.
   a. Love, Joy, Peace, etc.

IV. The unforgivable sin. (St. Matt. 12:31.)
   a. Blasphemy against the Holy Spirit.

EXPANSION OF THE LESSON OUTLINE:

*I. Whitsunday, the Birthday of the Church.*

Whitsunday is the very brief but very important season of the Christian year that stresses our belief in the Third Person of the eternal Trinity—the Holy Ghost. This particular Sunday is sometimes referred to as the "birthday of the Holy Spirit" because it was on this day that the gift of the Comforter was given to the followers of our Lord to be with them always as their Strength and Guide. The first Whitsunday happened to fall on the same season of the Jewish Feast of Harvests, called *Pentecost.* The name "Whitsunday" came into use during the middle ages in England, and referred to the white stoles and altar hangings which were proper for such a great feast day. However, today we notice that the color is no longer white, but red. The change was gradually made because red symbolized the fiery tongues of fire which descended upon the heads of the apostles, and it reminds us of the fiery power of the Holy Spirit.

*II. The story of Pentecost, or Whitsunday.*

a. The sudden coming of the Spirit: Ten days after our Lord ascended the day came for the Feast of Pentecost. The Apostles and other disciples of our Lord were gathered together for prayer

in an upper room in a house in Jerusalem. Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. There appeared in the room what seemed to be flames of fire, in the shape of tongues, and one of these flames rested on the head of each of the disciples. And they were all filled with the Holy Spirit: God had sent His promised Gift even as the Lord Jesus had said: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." The apostles were filled with great wonder and joy. The power of the unseen God was upon them! And they thanked God and praised Him and went down into the street to make known to others of the great gift.

It is important to note that the apostles had not gathered together for the express purpose of receiving the gift of the Spirit. Rather they were together that they might pray and worship God on the Jewish feast day. The gift of the Spirit came upon them suddenly as a result of the thing they were doing. "When two or three are gathered together in My name, I am in the midst of them."

b. Peter's sermon: (Acts 2:14-36). We are told that after the Holy Spirit descended into the apostles, they all began to speak in other languages, such as they had never understood before. Men who did not understand what had happened thought that the disciples were drunk with much wine. But St. Peter filled with new confidence and power and eloquence rose up in the midst of a multitude that had gathered about and preached a great sermon. "Men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words . . . . " And St. Peter went on to say that the disciples were not drunk, but possessed by the Spirit of God. "This is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams . . . . " And St. Peter told the people about Jesus of Nazareth who had lived among them and had done great miracles and had been taken and put to death on a Cross. This same Jesus had risen again from the dead, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He had now fulfilled this promise! When the people heard this "they were pricked in their heart", and they asked what they could do. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls."

c. The great change in the apostles: The proof of the gift of the Spirit on that first Whitsunday lay in the drastic change in the apostles themselves. The people in Jerusalem had not changed. God had not changed. The change was in the apostles so that on the very first day there were added unto them about three thousand souls! They were just ordinary men before they possessed the Spirit groping feebly behind their Master. But now strengthened and fortified they were able to perform tremendous works. It is the strength and power of the Spirit which enabled the Christian Church to go forth from that day into all the world, facing skeptical and critical foes, enduring the faggot and the lion and the sword, preaching the "Good News" to all the world.

*III. The Fruits of the Spirit.*

a. Love, Joy, Peace, Longsuffering, Kindness, Goodness, Faith, Meakness, Temperance: St. Paul wrote that these are the "fruits" that can come to us from the power of the Holy Spirit. To receive the Spirit and to be led by the Spirit is to receive God Himself—for the Holy Spirit is God. To "walk in the Spirit" means to walk according to God's holy will and commandments. Then and only then do we really enjoy true and lasting love, and joy, and peace, etc.

*IV. The Unforgivable Sin.*

a. Blasphemy against the Holy Spirit: When asked how many times a man should forgive a wrong, the Lord Jesus replied "seventy times seven" which is to say as many times as the wrongdoer repents. The parable of the prodigal son reveals that God is *always* willing to forgive a sinner who truly repents. And yet the Lord Jesus spoke about an "unforgivable sin." How could this be? The answer seems plain. God cannot forgive the sinner who refuses to repent, who refuses to be forgiven. It is by the Spirit that we know God; it is by the Spirit that we can realize our sinfulness. The Spirit of God ever seeks to possess each one of us, but we can receive Him, or reject Him! If we receive the Holy Spirit, then we see ourselves as we really are —sinners. Then comes repentance and forgiveness. But if we refuse the Spirit, we stay mired in our sin and die. "If we say that we have no sin, we deceive ourselves, and the Truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

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## May 31, 1942

## TRINITY SUNDAY

### CHURCH MEMBERSHIP

THE SCRIPTURE:—St. John 3:1-13.

THE AIM OF THE LESSON:—To teach the necessity of Church membership, and to point out the obligations involved.

THE OUTLINE OF THE LESSON:

I. The Church.
  a. What it is.

II. Why we go to Church.
  a. To worship, to pray, to receive grace.

III. Some obligations.
  a. The giving of ourselves.
  b. The giving of our possessions.

EXPANSION OF THE LESSON OUTLINE:

*I. The Church.*

a. What it is: The original Greek word used by the apostles to signify the Church had the meaning of a company assembled. Often when the word "Church" is mentioned, we think of the church building. But the building is not the Church, but rather it is the baptized souls that compose it. If a certain parish church should be utterly destroyed by fire or earthquake, the Church there would still exist in the congregation, which could carry on their services in some make-shift structure until they could erect another church building. There were twelve Apostles with other followers of the Lord Jesus before the descent of the Holy Ghost on Whitsunday, and "the number of the names together were about an hundred and twenty." This was the first actual existence of the Church of Christ. When the Holy Ghost came after a powerful and miraculous manner upon the Apostles, and St. Peter preached unto the Jews, that same day "there were added to them about three thousand souls." All of these were the Church. The Church is the multitude of those that believe, who are of one heart and one soul, believers added to the Lord, multitudes both of men and women.

In our Creeds we say that the Church is One, Holy, Catholic, and Apostolic. In the second Office of Instruction in the Book of Common Prayer we find these words:

"We mean that the Church is:

*One;* because it is one Body under one Head;

*Holy;* because the Holy Spirit dwells in it, and sanctifies its members;

*Catholic;* because it is universal, holding earnestly the Faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world;

*Apostolic;* because it continues steadfastly in the Apostles' teaching and fellowship."

All baptized Christians are automatically members of His Body, the Church. This membership includes those living now and those who have passed from this world, for the occasion of death does not make void this membership. The Church is Holy for its Head is Holy, and because the Holy Spirit dwells within it. To say that the Church is "Catholic" does not imply that it is the Church of Rome, or of anywhere else. It means that it is the Church universal, for the whole world, possessing the whole faith, imparting the whole sacramental life, and having the apostolic authority. It is Apostolic because it receives its Divine commission from our Lord through the Apostles as a safeguard for its teachings and traditions.

*II. Why we go to Church.*

a. To worship, to pray, to receive Grace: "My bounden duty is to follow Christ, *to worship God every Sunday in His Church;* and to work and pray and give for the spread of His kingdom." In these words from the second Office of Instruction we find the point stressed that the purpose of Church going is "Worship". Some people go to Church

just to be seen of men, others go because it is a habit of long standing. But the basic reason for going to Church is to worship God in the company of the Fellowship. A man once said: "Cannot I get to heaven without going to Church?" To this may be replied: "If you wanted to go to Europe, would you try to swim all the way? Perhaps it could be done, but the currents are treacherous and the waves are dangerous and overwhelming. Why not resort to the safety of a ship?" The Church is the ship in which we can make the voyage of life safely. If we try to worship and pray alone, we may suddenly find that we have fashioned a god of our own making. Private prayer without corporate prayer runs the danger of becoming very narrow and selfish. An only child seldom comes to know the parent's love as a child does who sees it shared with brothers and sisters and knows how dear each one is to the father and mother. There are times in a large family when a child should be alone with the parents, but even these times are enriched by the occasions when the child is with the parents in the midst of the family and as a member of the family. The Christian cannot be "an only child", but a loving and beloved member of the blessed Fellowship of the Saints.

*III. Some obligations.*

a. The giving of ourselves: "My bounden duty is . . . . *to work* . . . . for the spread of His kingdom." To have the blessed privilege of being a member of God's family means also to bear some of the responsibility. One of the ways by which we can work for the spread of the Kingdom is by the giving of ourselves. Sometimes people think that if they give a little money, they have done their part in the Church. As worthy members of earthly families, we do not believe this is true. Money is not the foundation upon which the Christian family is built. The father works to support his family, but his obligations do not end there. He must give more than just money. He must give love and sympathy and understanding to his wife and children to have happiness and joy and peace. In other words he must give himself. And each member of the family must give in like manner. So it is with God's great family. God has given all things to us even to the extent of giving His only-begotten Son. The same is required of us—we must offer and present ourselves "to be a reasonable, holy, and living sacrifice."

b. The giving of our possessions: "My bounden duty is . . . . *to give* for the spread of His kingdom. All that we have really belongs to God. Our possessions God has lent to us to use in furthering the Kingdom. The Church is a spiritual unity of baptized souls, but in our world a spiritual unity necessitates a visible unity. This visible unity means an organization that is vast and has many needs. To fulfill those needs requires a part of our possessions. As Christian Church-members we must do our part and "do good unto all men, and *especially unto them that are of the household of faith.*"

**June 7, 1942**

## THE FIRST SUNDAY AFTER TRINITY

### WORSHIP AND CHURCH SUPPORT

THE SCRIPTURE:—St. Luke 2:1-4; St. Matt. 6:16-22.

THE AIM OF THE LESSON:—To teach the Christian meaning of "worship", and to demonstrate that Church Support is a means of worshipping God.

THE OUTLINE OF THE LESSON:

I. The Christian meaning of Worship.
   a. God only is worthy of worship.

II. The worship of man is a false worship.
   a. Idolatry.

III. Worship through support of Christ's Church.
   a. Worship through activity.
   b. Worship through alms-giving.

EXPANSION OF THE LESSON OUTLINE:

*I. The Christian meaning of Worship.*

a. God only is worthy of Worship: The word "worship" is made up of two terms: "worthy" and "ship". And so to worship God means to give to Him the sort of adoration and service of which He is worthy. To the Christian, God is the source of the highest and finest things of life. He is the center of the universe; the Creator and Sustainer and Redeemer of all of His earthly children. It is only because of God's great love that we possess our many blessings. Therefore,—God only is worthy of worship. And if He is worthy of worship, then He is worthy to be worshipped with our whole being—with our minds, our hearts, our hands.

The Lord Jesus placed our duty to love God before our duty to our neighbor. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and great commandment. The *second* is like unto it: Thou shalt love thy neighbor as thyself." (Book of Common Prayer p. 69.) The sequence must be kept straight. The love of God comes first and supplies the reason for the love of one's neighbor. We are all God's creatures, dependent upon Him as the Source of all life.

*II. The worship of man is a false worship.*

a. Idolatry: There are many people who do not give their worship to God, but make the mistake of worshipping other things. When we speak of idolatry, we usually think of heathen prostrating themselves before some graven image. But as a matter of fact, when we worship anything but God, we are idolaters! There are some people who worship money. They do not actually get down on their knees before it (some might!), but they adore it, and look upon it as their only source of power and strength. What a mistake these people make! Their money belongs to God who gave it and all things to them to use. Money is not worthy of worship.

Many people worship themselves. We all know some people like this. They are selfish and greedy and mean, and they think that they are the center of the universe. What a foolish notion this is! All of our conceits, our knowledge, our power, our prestige is as nothing when compared with God. In sickness and at death we are helpless in ourselves. We can only turn to God's mercy. Man is not worthy of worship.

There are yet others who put their trust in humanity. For Nazism God is the nation, and Hitler would force all the people to worship only the power and the might of their country. How small this idea is when it is considered. Hitler will die: the German government may rise and fall many times: Nazism will eventually disappear and die, and yet—God will not change, but remain the same "yesterday, today, and forever", the Sovereign of all, the only Source of life and the only hope of eternal life. Humanity is not worthy to be worshipped.

*III. Worship through support of Christ's Church.*

a. Worship through activity: Within the Christian ideal, worship and conduct are inseparable. The purpose of worship is to get a Vision of God. In that Vision man may see Love, Righteousness, Holiness, Truth. To see the vision of love must drive us into active love for our neighbor. And who can see a vision of righteousness and not be driven forth in an effort to right the wrongs of the world? To learn of God's holiness is to be haunted until we have done something to clean away the shame of man's sin. The prophet Isaiah worshipped and saw the Vision of God high and lifted up, and he cried out: "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." And then Isaiah heard the voice of God calling for his services: "Whom shall I send?" And Isaiah could not resist the calling, and he replied: "Here am I; send me."

Through the power of God's Holy Spirit, the Christian Church stands as the supreme agency through which we can find the Vision of God. "Where two or three are gathered together in My Name, there am I in the midst of them." The Church with its time-proven liturgy and Holy Sacraments directs our spiritual growth and guides us in the way of true worship. The Church is the visible body of Christ on earth, and to support the Church is a means of worshipping God. God has given to each of us a particular talent. It is our duty to use what ability we have for the support of the Church. Teaching in the Church School, serving at the altar, sewing, cooking or waiting on tables, or repairing the roof—these services are means of worship.

b. Worship through alms-giving: Aside from our personal services, the Church—as an organization—must have money to enable its necessary full-time workers to live. Money is not an evil in itself, but if it is used wrongly it can be a tool for much evil. But if it is used as God intends it should be, then it can be a means of worship that makes for great joy and happiness both for ourselves and for God.

## June 14, 1942

## THE SECOND SUNDAY AFTER TRINITY

### "YE ARE THE SALT OF THE EARTH"

THE SCRIPTURE:—St. Matt. 5:13-16.

THE AIM OF THE LESSON:—To teach that Christianity must be a missionary religion; it is universal and absolute because God is One, and has been revealed to us by the Lord Jesus Christ.

THE OUTLINE OF THE LESSON:

I. Christianity as the Salt of the World.
   a. Christianity is vital and necessary for Life.

II. Christianity is Universal.
   a. The unity and the ever-seeking love of God.

III. Christianity is Absolute.
   a. The revelation of God through the Lord Jesus Christ.

IV. "Go ye into all the world."
   a. The Divine Commission to all Christians.

EXPANSION OF THE LESSON OUTLINE:

*I. Christianity as the Salt of the world.*

a. Christianity is vital and necessary for Life: An ancient author named Diognetus once made this statement: "What the soul is to the body that are Christians to the world." The Lord Jesus must have had a thought such as this in mind when He said to His disciples: "Ye are the salt of the world." Bread that is made without salt is tasteless. And salt is a most necessary ingredient for the sustaining and preserving of life. So is Christianity a sustaining and preserving power for the life of mankind. The wages of sin is death, but Christianity is that power which can over come sin through Christ's life-giving revelation of the righteous and holy character and will of the Almighty God.

The Lord Jesus thought of His few followers in His day as a tiny mustard seed—the smallest of all seeds, which nevertheless grew into a tremendous plant so that birds could build nests in the branches. And He thought of the meager beginnings of Christianity as being a little leaven which, when placed in a large piece of dough, leavens the entire piece. And so also, the Lord Jesus likened His little band unto the grains of salt which, when placed in bread, give taste and a life-giving ingredient and a preservative to the whole loaf. He meant that His life and teachings were the means of life—in this world and in the world to come—for all men everywhere.

*II. Christianity is Universal.*

a. The unity and the ever-seeking love of God: When the Lord Jesus told His disciples that they were the salt of the world, He was inferring that they should then act as that salt, and go forth and season the whole loaf of mankind throughout the entire world. Christianity is for everyone, whether he be white or black or red or yellow in color. There is only one God in the heavens, and so He is the God for the rich man and for the poor, for the weak and for the strong. He is the Lord of the Indian, the American, the Italian and the German. To deny the existence of the one God does not alter the matter one bit—God still exists and still is only One.

Besides the unity of God, there is another attribute of God that makes the Christian religion universal in character. This is the fact of the "ever-seeking love of God." It must have been because of God's infinite love that He created the world. God's love was so great that it had to be expressed. And so He made man on which He could bestow some of this over-flowing love. But love must not be one-sided. That which flows out should be returned, and so God seeks to have His creatures return that love to Him. God's love is aggressive, and it is restless and unsatisfied until every soul has been reconciled unto Himself. When this ever-seeking Spirit enters into the Christian, he finds that he is a missionary of necessity. He must act as salt and season the whole world.

*III. Christianity is absolute.*

a. The revelation of God through the Lord Jesus Christ: Christianity is not the only religion that claims to be universal. Buddhism, Mohammedanism are only two among many that claim universality. So if the Christian is to go forth confidently, it must be in the conviction that his religion is also *Absolute.* And it is here that the Christian does claim that his religion is the fullest revelation of God. He can do this because he believes that Jesus Christ was God, Himself, Who emptied Himself and took upon Him the sinful flesh of man so that He could make known to us beyond doubt what the true character of God was, and what His commands were. In the person of Christ we have the highest—indeed, the final revelation of God's nature. With this assurance the Christian goes forth to take the genuine salt—the word of the living God—to all those who grope along darkened ways.

*IV. "Go ye into all the world."*

This is the Divine Commission that was given by the Lord Jesus to all those who would follow Him. The world needs the salt of Christianity for its life. We each have our part to do. We are the salt, but if that salt lose its savour, wherewith shall mankind be salted? "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

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## BEGINNERS' DEPARTMENT

*(Continued from Page 137)*

prayer: Dear Father in Heaven help us to obey and follow your commands. Amen.

During this week let us try especially hard to obey those in authority.

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## June 14, 1942

## THE SECOND SUNDAY AFTER TRINITY

### THE LORD JESUS WANTS ME TO TELL OTHERS ABOUT HIM

AIM:—To show the class that we can tell others about Lord Jesus.

LESSON MATERIAL:—Acts 1:8.

WORK MATERIALS:—Work on scrap book project. Make an Indian scrap book. Make clothespin dolls. Color head of clothespin red, paste on black thread for hair stick a gay feather in the hair, wrap the lower part of clothespin in a blanket (piece of bright colored cloth, which has been fringed) name your Indian doll, Blue Grass or Little Beaver.

BACKGROUND FOR THE TEACHER

We know the first followers of Lord Jesus went about teaching others to know and love Him. Long after the Church was started they began to record the story of His life. This is called the Gospel, which means Good News. St. Matthew, St. Mark, St. Luke and St. John wrote down the teachings of Christ after they taught them to all the people. We find the story of the life of our Saviour recorded by the four disciples, who followed the Master, in the New Testament. Lord Jesus, although He did not write down His message, chose disciples whom He knew would spread the Good News. These messengers went about telling people about the love of God for His children. Today all over the world missionaries are telling people in all lands about the teachings of Lord Jesus. All can be missionaries and continue spreading the Good News to those, who have not heard about the Master. Let us make it our special duty to help God's Kingdom grow by telling others about Him.

LESSON PLAN FOR TODAY

Review the story of the "Mountain Top" and "The Promised Helper comes to the Apostles." Ask the class to tell what Lord Jesus commanded His disciples to do. He told them to tell all people every where about Him and His teachings. Could the disciples do this alone? No they needed Help. Who promised to send them help? Lord Jesus. What did He tell them to do? Before He ascended into Heaven He told them to wait in Jerusalem until they received the Gift.

*1. Opening Period:*

1. Play softly "Tell Me the Old, Old Story of Jesus and His Love." If possible sing it to the children and let them hum it.

2. Sing: Greeting Songs and songs about the weather.
   "God made the beautiful sun shine."
   "Let the merry sun shine in."
   Welcome those who have been absent.

3. Opening Sentence: Lord Jesus said, "Go and teach all nations, and baptize them in the name of the Father and of the Son and of the Holy Ghost."

4. Individuals hold the Bible and repeat favorite verses.
   Choose one leader to ask certain children to read from the Bible.

5. Receive the Offering: If we give freely we shall help others to learn about the Master. The Lord loveth a cheerful giver.

6. Prayer: Let us kneel and talk to God in prayer.
   Ask children to say the prayers they say at home.

Encourage them to talk to God in prayer when ever they feel the need.

7. Sing: Kneeling sing Prayer Hymns, "Father, we thank Thee for the night and for the pleasant morning light."

Sing: "Tell me the old, old story of Jesus and His love."

"I am so glad that Jesus loves me."

"I love to tell the story of Jesus and His love. Of Jesus and His Glory, of Jesus and His love."

7. Stand and sing "America." Salute the American flag.

Because of the nearness of Flag Day discuss the Flag. Ask the class to tell where the first flag was made and by whom? It was made in Philadelphia by Betsy Ross. Name the colors in our flag. Count the stripes. Count the stars. We love our flag because it stands for our country. Teach this poem:

Red, white and blue
We all love you,
You stand for our Country
Americans be true.

8. For activity the class may go for a short walk out doors. Draw their attention to the green grass, flowers, trees and blue sky. Help them find pictures in the clouds. Teach them to share the beauties of nature with one another. We all enjoy a sunset more when we call some one else's attention to it.

2. *The Story:*—If the weather is pleasant plan to tell the story outdoors. This story is most appropriate at this time of year. Children will be going on trips and vacations, perhaps they will meet new friends to whom they can tell stories about Lord Jesus. Certainly they can sing with other children. Dramatize the story and give them the experience of playing the part they enjoy the most.

3. *Expression:*—Teach them how to make Indian dolls from clothespins. Follow directions under "Work Materials." If the scrap book project carries over and still holds their interest, make an Indian picture book. For pictures of Indians write to any travel agency and ask for Western Literature and pictures of Indians. Some of the Railroads will send lovely large Posters advertising trips through the West if you just drop a penny postal to them.

4. *Conversation Period:*—Discuss the pictures and stimulate the imagination so that through the use of materials they are able to express themselves. Perhaps some will tell about trips they enjoyed and new friends they met. Make every lesson serve a purpose. Through stories, hand work and dramatizations we are trying to help little children form right attitudes for living. One of the hardest things for little children to learn is to share and take turns. During this period stress listening to some one else and learning to wait patiently until his turn comes.

5. *Dismissal:* Let us tell some one about Lord Jesus. If you do not want to tell a story you can sing one of the many hymns you know. Next Sunday when you come tell me how many people you helped learn about the Master. Thank all for helping and discuss Promotion Sunday, which may come next Sunday in most Church Schools. Children who are chronologically six years of age will go into the Primary Department, which compares to the First Grade in Day School. In many cases children are mentally six and should be promoted accordingly. Those not old enough will become the leaders for your class next term.

## PRIMARY DEPARTMENT

*(Continued from Page 140)*

of the Course. Today's questions are arranged for this.

EXPANSION OF THE LESSON PLAN

*Review.*

Review the memory work. Who spoke these words? Have some one who can do it briefly tell the story of St. Paul and the jailor.

*Introduction.*

Do you know what a witness is? It is a person who has seen some thing, so that he knows it to be true, and will tell about it. Sometimes, when there is a car accident, people need witnesses, other people who were nearby and can tell what happened.

Just before our Lord left His friends to go back to His Father, He reminded them again of what God's messengers had said long years before, that God the Father would send His own Son into the world, that He would die on the cross for all God's children, and that on the third day He would rise again from the dead. Then the Lord Jesus said that this glad news must be preached to the whole world, beginning at Jerusalem. And He said, "You are witnesses of these things." He meant, "You know all this is true. You have been with Me. You saw Me hang upon the cross. You know I rose from the dead. You have seen Me alive. You must go and tell what you know."

Today we shall hear some more stories of those who were witnesses for our Lord Jesus Christ, and of some wonderful deeds they were able to do in His name.

*The Lesson.*

Not very long after the Lord Jesus had ascended into heaven, two of the Apostles, St. Peter and St. John, went up to the Temple to pray. Let us hear what happened at the Beautiful Gate there. (Lesson *Leaflet.*)

Think again of those words which St. Peter spoke to the lame man, "In the name of Jesus Christ of Nazareth, rise up and walk." The Apostles were doing our Lord's work in His name, and He helped them as He had promised to do. He helped them to do the same kind of wonderful deeds which He had done. And while they helped as our Lord had helped, they taught the people what He had told them to teach, that God loved His children enough to send His Son to save them. And many who heard the glad news believed it, and from that day were followers of our Lord Jesus Christ.

There was another time when St. Peter was able to give help in the name of our Lord Jesus Christ. Near one of the towns where He was doing our Lord's work, there lived a good woman named Dorcas. Dorcas, too, was a follower of the Lord Jesus, and she helped others as He had helped when He was on earth. She was kind to those who were poor. She made clothes for them, and she gave them other things they needed.

But one day Dorcas became sick, and in a little while she died. Her friends laid her in an upper room, and then they sent for St. Peter. They must have felt sure that he could help in our Lord's name. St. Peter came at once. When he came into the room where Dorcas was lying, he found it filled with the poor women she had helped while she was alive. They had brought some of the clothes she had made for them, and they were crying, for they had loved her.

But St. Peter sent all the women out of the room. When he was alone, he knelt down and prayed. Then he turned, and said, "Dorcas, get up." And Dorcas opened her eyes, and when she saw St. Peter, she got up. He took her by the hand and lifted her up. Then he called all the sorrowing women back into the room again, and showed them that Dorcas who had been dead was alive. And many people in that town heard of the wonderful deed done in the name of our Lord Jesus Christ, and they believed in Him and followed Him.

The missionaries are witnesses for our Lord Jesus Christ. They go and tell what they know, that God's Son lived and died to save all God's children. And they do many wonderful deeds in His name. They help to make sick people well. They give food and clothes to those who are hungry and poor. And always they bring people into God's Family by Holy Baptism.

But our Lord wants us to be His witnesses, too. How can we do it? How were you a witness to God's Son this last Lent?

Then, for the very last part of our lesson, let us remember this. Those who are witnesses for our Lord know that they cannot do our Lord's work all by themselves, any more than St. Peter and St. John could. They pray to God for help in the name of His Son. And they need the prayer of all God's children. We must ask God the Father to help those who are doing our Lord's work of bringing more and more people into God's great Family, the Christian Church. (Devotional life.)

*Expression Work.*

Memory work. Read the suggested devotional life, and ask the children to use it each day this week. Let one or two tell a favorite story of the year.

*Questions.*

To what great Family do you belong?
What is the name of God's Family?
How do we enter the Family?
Who told us about God's Family?
Who is the Father of the Family?
How do you know that God the Father loves you?
What wonderful promise came true on the first Christmas Day?
What do you do as a member of God's Family? (Believe, trust, pray, worship, give thanks, help to bring others into the Family.)
Tell of some of the places where our Lord's helpers are bringing others into His Family.
How can you help?
Why does the Church keep Good Friday? Easter Day? Ascension Day? Whitsunday?

## JUNIOR DEPARTMENT

*(Continued from Page 143)*

Through her creeds.
Through her sacraments.
Through her services.
Through her sacred ministry.

III. The responsibility of every member of the Church.

*Discussion and Application.*

We teach the boys and girls all the marks of the Church. They may say that it does not show all those marks. Why not? The answer is "Because I as a member of the Church am not all that I should be."

To show the boys and girls the power of the Church, ask them to imagine, if they can, what the world today would be like if there were no Christian Church and never had been any. List the things we have today which we take for granted (hospitals, orphanages, Red Cross, Y.M.C.A., Y.W.C.A., etc.) which were started under the influence of the Christian Church.

*Church Teaching.*

Some of your boys and girls after today will be going away on their summer vacations. Are they going to take a vacation from Church? Remind them that part of their bounden duty as a Christian (according to Offices of Instruction) is to worship God every Sunday in Church. That duty is not just for winter time, but for *every* Sunday. Remind your class that in most churches there is an early morning service which will not interfere with the family's plans for the day. Find out from them where they plan to spend their vacations, and tell them where the nearest church is. Your Rector will help you locate a church for their summer worship.

### THE JUNIOR DEPARTMENT

*Final Test for Lessons from Sept. 1941—June, 1942.*

DIRECTIONS FOR THE TEACHER:—

This test is objective. It is designed to test the informational side of the year's work. It is similar in type to the tests the children are accustomed to take in school.

If it is possible, have enough copies of the test mimeographed so that each child may have a copy. This will save both time and work for both pupil and teacher. See that a pencil is provided for each child. Each part of the test has its own directions. Give no help, and tell the children to keep their eyes on their own papers.

You may question how the results of this test should be used. If yours is a school where there is yearly promotion, the mark of this test, along with other standards, could be used as a basis of promotion. If there is no promotion in your school, use the papers as the basis of forming an honor roll. But if you give the test, be sure to let the boys and girls feel that it is counted. Let them know their marks. There are fifty parts of the test. Give each right part a value of two, and make a chart of the marks, letting each child see where he stood in relation to the other children of the class.

Part I. From the following list of words, select one which will make each of the sentences correct:

Magnificat
Judas
Bethlehem
Parable
Calvary
Joseph of Arimathea
Capernaum
Zacharias
Gold, frankincense, myrrh
Lake of Galilee
Jordan River
Simeon
Jairus
Emmaus
The Church
St. John the Baptist
Gospels
Mary Magdalene
Pentecost
Thomas
St. Joseph
Nunc Dimittis
Herod
Nazareth
Gabriel

1. Our Lord was born in the town of .....
2. The last great prophet to prepare the world for our Lord's coming was .....
3. ....., a priest in the Temple, was the father of John the Baptist.
4. The angel ..... announced to St. Mary that she was to be the mother of God's own Son.
5. ..... was the foster father of our Lord.
6. A beautiful hymn of praise which our Lord's mother sang was the .....
7. When our Lord was presented at the Temple, He was put into the arms of .....
8. After Simeon had seen our Lord, he sang a hymn which we often use in the services of the Church, the .....
9. The wise men, when they came to worship the Infant King, brought gifts of .....
10. The scene of our Lord's baptism was the .....
11. A town in which our Lord stayed often during His ministry was .....
12. The ruler of the synagogue in Capernaum was .....
13. Our Lord stilled a storm on the .....
14. We learn about our Lord's life from the .....
15. An earthly story with a heavenly meaning is a .....
16. .....was the ruler of Palestine under the Roman emperor.
17. Our Lord was crucified on.....
18. The disciple who betrayed our Lord was .....
19. The friend who allowed the Lord to be buried in his sepulchre was .....
20. One of the first people to see our Lord after His resurrection was .....
21. The disciple who would not believe our Lord was alive until he saw His wounds was .....
22. Our Lord appeared to some of the disciples on the road to .....
23. The town in which our Lord spent His boyhood was .....
24. The Lord sent the promised gift of the Holy Spirit on .....
25. Our Lord's Kingdom which He founded is the .....

Part II. Arrange the following events in their proper order as to *when* they happened. Put a 1 in front of the event which happened first, a 2 in front of the event which happened next, and so on.

Sermon on the Mount
Crucifixion
Annunciation of Gabriel to St. Mary
Temptation
Selection of the Twelve
Birth of John the Baptist
Adoration of the Wise Men
Presentation in the Temple
Adoration of the Shepherds
Birth of our Lord
Resurrection
Ascension
Our Lord's Baptism
Transfiguration
Coming of the Holy Spirit

Part III. Fill in the blanks with words to make the following sentences true.

1. The New Testament was written for us and given to us by the.....
2. The Church is for all people for all times. The word in the Creed that tells us this is the word .....
3. The priests and bishops of the Church get their power to heal, to baptize, the forgive sins from .....
4. Another name for Whitsunday is .....
5. The ordination sermon which our Lord preached for His apostles was the .....
6. The service of the Church which our Lord Himself instituted is.....
7. The way of becoming members of the Church is by ..... Our Lord Himself told His disciples to .....
8. The responsibility of the growth of our Lord's Kingdom now belongs to us because we are .....
9. The Christian name for God is .....
10. Trinity means .....

# THE SENIOR DEPARTMENT AND THE UNIFORM LESSONS

**Texts:** Senior Quarterly; **Editor,** The Reverend William R. Moody, B.D.

Intermediate Quarterly; **Editor,** The Reverend John R. Cooper, B.D.

**Subject of Course:** The Christian Religion in the Modern World

**May 17, 1942**

## THE SUNDAY AFTER ASCENSION

### TRUSTING SERVICE

AIM:—To show why we should trust God, what the quality of our faith should be, and why we must avoid religious fads, and vacillation of mind in our belief.

KEY-SENTENCE:—

*"The Lord Jesus practiced the kind of trusting service of God which He commanded His disciples to follow, and in His own life we can see what the reward of that kind of service will be."*

SCRIPTURE LESSON:—St. Matthew 6:24-34.

THE LESSON PLAN

1. The Lord Jesus Tells His Disciples to Trust in God.
2. We should Trust God When Things Turn Against Us.
3. The Way of Truth is the Narrow Way.
4. The Prevalence of Fads in American Religion.
5. The Rewards of Trusting Service.

EXPANSION OF THE LESSON PLAN

1. The Lord Jesus spent many hours telling His disciples about the goodness and the love of God. He told them that God is our great heavenly Father, who loves us, and who wishes us well, and who is willing to go to the greatest lengths to save us from the evil which is in the world. "If your child should ask for bread", He said to them, "would you give him a stone?" Or, if he should ask for an egg, would you give him a scorpion? Of course you would not! Then, if you, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?" And at another time He said, "Why do you spend so much time worrying about what you shall eat, or what you shall drink, or wherewithal you shall be clothed? God feeds the birds of the air, He clothes the flowers of the field; do you not think you are worth much more to Him than they? Do not worry about food and clothes. Your heavenly Father knows that you have need of these things. But seek first God's Kingdom, and His righteousness, and all these things shall be added unto you!"

The Lord Jesus knew God, and we may be sure that what He tells us about God is correct. He *was* God. He did not have to guess about the nature of the Divine Father. He tells us to trust in God's goodness and love, no matter what may happen, no matter how dark things may seem, no matter what trial of sorrow or suffering we may have to face. In the midst of a world where so many things go badly, and where hope is at such a premium, we hear the voice of the Lord Jesus, "Be of good cheer! I have overcome the world!"

2. We can see in the life of the Lord Jesus what the reward of trusting service such as He taught His disciples will be. The Lord Jesus trusted His heavenly Father in everything, even when there seemed small cause to do so, so far as the outward eye could see. Even on the Cross, in the very hour of agony and death, when His enemies seemed to have triumphed completely, the Lord Jesus' faith and trust never wavered; and the reward of that unwavering trust is now plain to everyone, for the resurrection followed the Lord's death on the Cross. As St. Paul put it, "He was obedient unto death, even the death of the Cross, wherefore God hath highly exalted Him, and hath given Him a name that is above every name, that at the Name of Jesus every knee should bow."

Sin and evil brought the Lord Jesus to His Cross. The force of sin and of evil which is in the world is opposed to God. We do not know exactly the nature of this force, but we recognize its actuality. It is with us, it is real, and in some fashion not quite to be explained it has its almost unshakeable hold upon every person living. It seems to be born in us. Ancient theologians tried to explain it by the theory of the "fall of man". The hold which evil has upon us,—a hold which cannot successfully be denied,—goes by the name of "original sin", which does not explain it, but at least "names" it.

The Lord Jesus spoke of the power of evil in the world as if it were personal. He said, "The Prince of this world cometh, and hath nothing in me!" This Evil power,—against which He warns us to pray in the Lord's Prayer, (Deliver us from the Evil One),—is opposed to God, and its power leads men away from God, and God fights it with all His strength, and some day will gain the final victory. Why God, who is almighty, does not immediately destroy this Evil power is one of the great mysteries of the world. But we are given to understand that God is fighting a great battle against this Evil One, and that His victory is absolutely assured, and will certainly come to pass in the fullness of time. The victory of the Lord Jesus on the Cross assures that final victory as if it had already taken place in all completeness.

But although the final victory is assured for God, the question of ourselves, and our destiny, is not yet settled. We are still free to choose sides in this conflict; and if we choose God's side we will share in the victory, but if we choose Satan's side we shall share in his defeat.

Because this great battle between sin and God is going on all around us in the world, the Lord Jesus does not assure us peace, or ease when we become Christians, but offers us a sword for the battle, and the hardship of a soldier's life in the field. In this battle we must have willingness to stand fast against the assaults of pain and sorrow and tribulation. He does not ask us to do what He is not willing to do for us; He says to us "Follow me!" We are to go in faith where He has led the way.

3. In following the Lord Jesus we must stick to the way He has pointed out. There are not two ways, but one way. He Himself said, "I am the way, the truth, and the life: no man cometh to the Father but by me."

The distinguishing mark of truth is its narrowness. Falsehood is broad. There are many ways in which a person can go wrong, but there is only one way in which he can go right. The mark of truth is its "wholeness". Untruth may be fragmentary, and of many parts, but truth is characterized by *oneness*. That must have been in the Lord's mind when He said to His disciples, "Enter ye in at the strait gate: for wide is the gate and broad the way that leadeth to destruction, and many go in thereat; but strait is the gate and narrow the way that leadeth unto life, and few there be that find it."

4. No country in the modern world is so filled with "fads" in religion, and in other things as well, as our America. More new "religions" have come to birth in this country since colonial days than in all the rest of the world together for the last three thousand years. Most of these "religions" call themselves "Christian", yet many of them have no right to the term, for they depart radically from the religion which

the Lord Jesus Christ taught to His disciples.

There are over 250 divisions in "Protestant Christianity" alone in the United States, according to the Bureau of the Census. Yet the Lord Jesus did not found 250 Churches, but one Church, and He prayed the Father in Heaven that they "all might be one". Let us not be deceived by "fads" in religion. Vacillation of mind will lead us nowhere. There is only one Christ, and we must follow Him.

5. Those who follow the Lord Jesus faithfully, full of love, and of trust in Him, will be rewarded by the gift of His peace. He said to His Disciples, "Peace I leave with you, my peace give I unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Those who follow the Lord Jesus in the true way which He has laid down have the gift of His peace which the world can never take away.

## May 24, 1942

## WHITSUNDAY

### WHITSUNDAY LESSON

AIM:—To show what happened on the day of Pentecost, its significance, and how the gift of the Holy Spirit may be said to "accomplish the presence of the Lord Jesus with us."

KEY-SENTENCE:—

*"The Triune God, Father, Son and Holy Ghost, are so closely and intimately joined together in one great UNITY, that it is impossible for us to have one of them present with us and not the others too."*

THE LESSON PLAN

1. The Season of the Holy Ghost.
2. What Happened on Pentecost?
3. Where Did this Take Place?
4. The Real Miracle of Pentecost.
5. The Significance of Pentecost.

EXPANSION OF THE LESSON PLAN

1. Among the Seasons of the Church Year WHITSUNTIDE holds high place, for it is the season which stresses our belief in the Holy Ghost, the Third Person of the Blessed and Undivided Trinity. Whitsunday commemorates the gift of the Holy Spirit to the Church on the Feast of Pentecost, nineteen hundred years ago, and is therefore often referred to as the "birth-day of the Church". Some people think that Whitsunday is an even greater day for Christian people than Easter, because on Whitsunday all that Easter promised for the Christian Church began to be a reality. The missionary activity of the Church did not start until the gift of the Holy Spirit had come upon the Church. The vital spread of the Gospel throughout the Roman Empire, and throughout the world, could not have occurred had the Holy Spirit not come with power upon the Lord's Disciples.

Another name for Whitsuntide is "Pentecost", the name of the Jewish Feast upon which the gift of the Holy Spirit was made to the Disciples. In the Roman Catholic Church it has become the custom to call the Sundays after Trinity, "Sundays after Pentecost", in order to stress the importance of the Whitsun Season, and there has been some indication of a move for the same change in our own Church. It is quite true that the brevity of the Whitsun Season minimizes its importance in the minds of a good many people, and the Trinity Season is so long that a certain number of its Sundays could be given to Whitsuntide with profit if it were not for the fact that Trinity Sunday comes just eight days from Whitsunday. What does your class think about this? Should Trinity Sunday come later in the year? Or should the Sundays after Trinity be called "Sundays after Pentecost"? Or should our scheme for the Church year remain unchanged?

2. When the Lord Jesus had risen from the dead His Disciples asked Him, "Lord, wilt thou at this time restore the Kingdom to Israel?" They still had the old idea that the Kingdom of God would mean earthly power and glory for the Jewish people, and they were anxious for that time to begin: but the Lord Jesus quickly turned their minds from this unprofitable subject. "It is not for you to know the times nor the seasons which the Father hath reserved in His own hand", He replied. "Do not spend your time thinking about such things; but tarry here in Jerusalem until you be endowed with power from on high. When that has happened, you will know what you ought to do." So they waited, confident that He would reveal God's purpose to them.

When the day of Pentecost was at hand they were all with one accord in one place. This, in itself, was not unusual, for it was their custom to mark the Feasts of their religion with worship in the Temple at Jerusalem. Suddenly there came the sound of a rushing, mighty wind, which filled all the house where they were sitting. The very air tingled with power. Cloven tongues, like fire, appeared upon the head of each Apostle, and they began "to speak with other tongues, as the Spirit gave them utterance."

All this made a considerable noise, and hearing it the people of the city ran together to see what had happened. In a very short time a great crowd had gathered in the street outside the house, and the Disciples went out to them, still filled with the ecstacy which had so suddenly come upon them. They were "speaking with other tongues",—that is, they were speaking very rapidly, under the stress of their great excitement, and were not themselves aware of what they were saying. And what they said was most certainly not in their own familiar tongue. St. Luke tells us that everyone in that great crowd, which was made up of representatives of every nation in the then known world, could hear in his own tongue "wherein he was born" the story of the wonderful works of God. We have no explanation of this miracle, other than that it was God's doing, and that it was a prophetic thing, showing forth the universal character of the Christian Gospel just at the beginning of its spread. So far as we know, this is the only example of an actual "speaking with tongues" in the history of the Church. At later times,—and indeed all through Christian history, — the phenomena of persons speaking under the stress of great religious excitement in a sort of gibberish has been observed. But Saint Paul tells us that this is certainly the "least" of the "gifts of the Spirit" since,—to quote him,—"an interpreter is needed" to tell even the speaker himself what he has said! In other words,—except for this one occasion,—the so-called "speaking with tongues" was a rather meaningless accompaniment of extreme religious excitement. In *this* case, on Pentecost, however, Saint Luke tells us directly that those who heard were able to understand in their own tongues wherein they were born!

But it is notable that Saint Peter did not consider this enough, for he arose and preached a sermon in the language to which he was accustomed; and it is also notable that this sermon gave the *explanation* of what had taken place, and of what the people in the crowd had seen; therefore the "speaking with tongues" had fallen somewhat short of a full understandableness, even in this occasion. It was St. Peter's sermon,—a synopsis of which St. Luke has preserved for us in the Book of the Acts, —which really produced the tremendous number of conversions among the people who had gathered in the crowd. About three thousand became Christians as a result of that sermon, and the activity of that day. So Christianity was off to a good start, and the Day of Pentecost was prophetic of the world-wide mission of the Christ Church.

3. It is not now possible to locate with accuracy the place where the gift of the Holy Spirit took place. Scholars differ. Some think that the Apostles were gathered in some apartment of the Temple, waiting to attend the ceremonies of the Feast in a body. It seems more reasonable to suppose, however, that it occurred in a private house, perhaps the same "upper room" where the Lord's Supper had been instituted. At this late date it is impossible to discover which of these theories is true. Nor does it matter very much, for the important thing is the happening, and not the place in which it happened.

We know the hour with some certainty, for St. Peter began to preach his great sermon at the "third hour of the day", that is, about nine o'clock in the morning. The actual gift of the Holy Spirit could not have been very much before this, for the crowd, attracted by the noise "as of a rushing, mighty wind", and by the excited cries of the Disciples, certainly gathered quickly. St. Luke suggests that they came running, and that is what we might expect.

4. The real miracle of Pentecost was not the "speaking with tongues", nor the "rushing mighty wind", nor the "tougues of flame" that sat upon the Disciples' heads. All these things might have taken place without any real effect upon the subsequent history of the world. The real miracle was what happened in the hearts and minds of the Disciples. Before Pentecost they had been a quiet, unassuming group of persons, with a peculiar belief of their own, not in the least likely to upset the world: but after Pentecost they were filled with a flaming missionary passion, and a tremendous spiritual power! The belief in Christ, which they had held quietly, had now become a world-conquering power! That is the word to explain Pentecost, POWER! The Disciples came to understand, on that day, what the Lord Jesus had

meant when He said to them, "Tarry ye here in Jerusalem until ye be endued with power from on high!" What our Church needs, today, more than any other one thing, is a renewal of that POWER which enlivened the Disciples on Pentecost. With it, the millions of nominal Christians living in the world today would become an irresistable army, conquering the nations for God and His Christ.

5. It is hard for us, even today, to realize the full meaning of the gift of the Holy Spirit for the Church. When the Lord Jesus promised us another "Comforter", He meant that the Power of God Almighty would be with us, and available to us, always. We sometimes think of the Lord Jesus as "going away", and of the "Comforter" as coming to take His place, and in a sense that is true: but in another sense it is *not* true. God the Son and God the Holy Ghost, are One in the Unity of the Godhead, therefore the Presence of the Holy Spirit in the Church really accomplishes the Presence of God the Father, and of God the Son with us, too. As Bishop Gore put it, "The Holy Spirit was not given to compensate for the absence, but to accomplish the presence of the Lord." The fact that the Holy Spirit came upon the Church with power on the Day of Pentecost means that it, henceforth, became easier than ever for the earnest Christian to get in touch with our Divine Master, Jesus Christ. The Triune God, Father, Son and Holy Ghost, are so intimately joined in one great UNITY that it is impossible to separate them, or to say that we have one of them with us, and not all Three. As the Lord Jesus, Himself, said, "If a man love me, he will keep my words; and my Father will love him, and WE will come and make our abode with Him."

## May 31, 1942

## TRINITY SUNDAY

### CHURCH MEMBERSHIP

AIM:—To show what it means in privilege and in responsibility to be a "member of Christ, a child of God, and an inheritor of the Kingdom of Heaven."

KEY-SENTENCE:—

*"The Fellowship of Christ's faithful ones circles the world, and goes beyond the world. It is this Fellowship which we mean when we say, in the Creed, 'I believe in the Holy Catholic Church (which is) the Communion of saints'."*

FOR THE TEACHER

"Why do you go to Church?" asked a young man of a friend not so long ago. "What good is it? What do you get out of it?" Such questions are being asked far more frequently than some of us realize. A sizable number of people will stand up today and say that the Church "has outlived its usefulness in the modern world." Is that true? Hardly!

Well, what is the case for the Church? Let us begin by speaking of the Gospel. The Christian Gospel in the modern world is like a spring in the desert, and those who find it may draw out life-giving water for themselves and for others. Christ is the solution of this world's need. Governments may learn from Him: His Gospel holds the solution of their most vexing problems. Nations may learn from Him: His Gospel can give the answer to the puzzle of international relationships, and His way of brotherhood points the only road to peace. Individuals may learn from Him, for in Him we may find new happiness, and new freedom from the tyranny of our selfish desires.

But thousands who accept the Gospel distrust the Church. What is the Church? The Church is the only known tool which fully implements the Gospel. Can a carpenter build a house with a penknife? Can the Gospel build a new world order without an implement fitted to such a task? The Church is such an implement; and as an instrument of the Gospel the Church has many things to offer modern men and women.

The Church offers us and our world an awakened spiritual life. There is a deadly "this-worldness" about modern life. Most people have little appreciation of the strength and power of the spiritual in world affairs, yet it is true that spiritual, and not material choices rule this world.

The Church offers the best way ever devised or revealed for the nourishment of spiritual growth. As children need a home, so souls need a spiritual home to guide, shelter, and protect them as they grow and ripen. The Church can give you food for your life. It feeds your mind, giving you something to think about beside your job. It feeds your heart, giving you heart-warming work to do for God and for your world. It feeds your need for the beautiful with its services and its music. But most of all it feeds your soul with God's strength, through prayer and sacrament, making you strong to face an adverse world. The Church is a place of refreshment and renewal for those who have looked this world's hardness in the face. Last of all, the Church can make men and women righteous. The Church is not the only way to righteousness, but it is the best way. And we shall never have a better world until we have better men and women in it.

SCRIPTURE LESSON:—Saint John 3:1-13

THE LESSON PLAN

1. The Blessed Company of All Faithful People.
2. Membership in This Company Brings Privileges.
3. Church Membership Brings Responsibilities.
4. Responsibility for Personal Conduct.
5. Responsibility for Spreading the Gospel.

EXPANSION OF THE LESSON PLAN

1. The Prayer Book speaks of the Church of Christ as "the blessed company of all faithful people." (See Page 83 in the Book of Common Prayer.) This gives us our subject for today. When we become members of the Church at our baptism we enter this "blessed company of the faithful."

The character of the Fellowship of which we are members determines the meaning and the responsibility of our membership. If you are a member of an informal group which "gets together" every now and then for a good time, the responsibility imposed by that membership will not be very heavy. But when one is a member of the Church of Christ, with its great and imperative mission for all mankind, then the responsibility of membership becomes very great.

The Fellowship of the Faithful in Christ is very broad, for it is not limited as to race, or country, or time. People all over the world belong to it. On every continent, in the islands of the seven seas, in tropic jungles, and in the icy wastes both north and south, men may be found who have accepted the Lord Jesus as their Saviour, and have joined the fellowship of His faithful ones. Nor is this fellowship the possession of our time alone, for all the ages belong to that membership, both those past, and those to come. The saints of time past are still members of that fellowship, for death does not destroy their membership in the Body of Christ. Our baptism makes us members of this great Fellowship, catholic and eternal, gives us a share in its privileges, and imposes its duties upon us. It is our belief in this fellowship which we assert when we say in the Creed, "I believe in the Holy Catholic Church, (which is) the Communion of Saints."

2. Those who have entered into the great fellowship of the Christian Church have many privileges. We could not undertake to name them, and set them down, even if we knew them all, for they are so many. No one knows them all. Saint Paul speaks of the privileges of the Christian fellowship as the "unsearchable riches of Christ." Every day that we live we may see fresh evidence of God's grace and power for good at work in the world through the Christian fellowship. Every day we may see new miracles worked through God's power in the lives of men and women, if we will just look for them with understanding eyes.

One of the great privileges which the Christian fellowship offers us is an awakened spiritual understanding, and truly there is no other gift which will mean so much to us in life, for through it we will be able to see things in their true perspective, to know God's purpose in the world, and His will for our life.

And the Christian fellowship offers us the best way ever devised or revealed for the nourishment of spiritual growth. Souls grow, as bodies do, and to grow they must feed. The Christian fellowship can give you food for your soul. God not only makes demands upon us, He also offers us the gift of His strength, that we may be able to live up to His demands. As the branch draws strength and life from the vine, so Christians draw strength and life from Christ. In a difficult world where everybody has to struggle hard in order to live successfully and honorably, this strength from Christ is a tremendous privilege, quite beyond price, for only through His strength is the highest, noblest human life possible. Just as our bodies are refreshed and renewed and given power for growth through the food that we eat, so our souls receive a like refreshment and power through the reception of the Holy Sacraments administered by the Church. True spirituality does not come to us all at once: it is a growth, and for growth it must have food. That food

is to be found only in the Fellowship of faithful Christian people.

Church membership can make us righteous. When we enter the fellowship we become God's children. Before we were baptized we were under the power of this world's evil, quite powerless to escape. When we became members of the Christian fellowship we got another environment, good, and not evil; we enter God's household, where we have the possibility of good clean growth under the protection of His love. Before us is the possibility of growth into nobility, even into sainthood! Before us is an opportunity to share in God's great work of salvation for the world, and in the rich spiritual rewards of those who do that work well. We are no longer servants, but "heirs (children) of God, and joint heirs with Christ in God's Kingdom." These, and many more, are the rich privileges open to every Christian through membership in God's great family, the Church.

3. But Church membership also brings responsibility, and because the privileges are so great the responsibility is equally great. A good many people whose names are on Church rolls in America today seem to have forgotten this. They accept the privileges as a matter of right, and seek to dodge the responsibilities. But a responsibility so grave as this cannot be successfully dodged. Those who shirk the responsibilities of Church membership will soon find that the privileges have been taken away from them. The Lord Jesus' own words about this were stern and strong. To His words He added,—in the last week of His earthly life,—an action so emphatic that it cannot be misunderstood: He laid a curse upon a barren fig-tree to which He had come seeking fruit, and finding none, and immediately the fig-tree withered away. The person who refuses to accept the responsibilities and duties imposed by his membership in the Christian Church is already spiritually dead, and needs only the open rebuke of the Lord Jesus to reveal it.

4. Church membership brings us responsibility for our personal conduct. We must not live as others do who are not Christians at all, and are not Children of the Heavenly Father because they have rejected His love, and are alienated from the life of God because of their uncleanness and greediness. We are duty bound to put away the old life of sinfulness, and not to be partaker in it; and to put on the new life which has become possible for us through our relationship as children of the Heavenly King. Since we are members of His family, the Church, we must live as God's children ought to live, in righteousness and true holiness. We must not allow anger to run away with us, and we must not nurse anger against any person. We must be industrious and charitable. We must watch the way we speak, and keep our conversation pure, and worthy of our heavenly Father. We must not be bitter and wrathful, our lives filled with clamor and evil speaking and malice, as so many do. We must remember that kindness is a great Christian virtue, and we must fill our hearts with forgiveness. We must be full of worship and praise for our God, speaking always to do such things as please Him.

5. In addition to our responsibility for our personal conduct, we also have a responsibility for the spread of the Christian Gospel to others, that they, too, may have opportunity to be drawn within the circle of Christ's love. We must not look upon the Church as something which can stand alone, and do its work alone, without our help. The Church must be supported, and we cannot pass our responsibility for that support on to other people, while claiming the benefits of Church membership for ourselves. The Christian Gospel is the hope of the world, and the Church is the only instrument known to men which fully implements the Gospel.

We must remember that every Christian is a missionary by Christ's own command. The spread of the Gospel depends upon Church-members, such as we are.

As Christians we should be found on the side of every good force that is at work in our community. Every Christian is responsible, in some degree, for the kind of community he lives in. Crime and corruption could not exist in our life together in the community if Christian people were not, in some degree, tolerant of these things. Poverty and distress and sickness and ignorance would largely disappear from our society if our world were truly Christian.

Being a Christian is no easy thing, but it is a glorious thing. The responsibility of that Name rests heavy upon those who bear it, but it is a noble responsibility. We should not try to shirk it. We should welcome it as a sacred privilege, making up partners with Him who bore the Cross for us.

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**June 7, 1942**

## THE FIRST SUNDAY AFTER TRINITY

### WORSHIP AND CHURCH SUPPORT

AIM:—To show what worship really is, how it should touch our lives, and that it is a great privilege which God grants to us.

KEY-SENTENCE:—

*"We worship God truly when we give Him the kind of adoration and service He is worthy to receive."*

SCRIPTURE LESSON:—Saint Luke 2:1-4; St. Matthew 6:16-22.

THE LESSON PLAN

1. The Meaning of Worship.
2. Worship Through Prayer and Sacrament.
3. Worship Through Personal Service.
4. Worship Through Gifts of Money.
5. Worship is a Privilege.

EXPANSION OF THE LESSON PLAN

1. "Worship" is a very rich word, rich in meaning, and our present-day use of it is tending to narrow it down, and make it mean less than it should. When we use the word "worship" today, we usually mean "saying our prayers", or "attending a religious ceremony": but the full meaning of the word is very much more than this. "Worship" is a contraction of the older word, "worthy-ship", which means that when we "worship" someone we give him the kind of service and respect that he is worthy to receive. Instead of meaning something that we do, like saying our prayers, "worship" really means something that we *acknowledge by what* we do! When we say our prayers, we acknowledge the Fatherhood of God, and His ability to help us, and to grant that which we ask. The "worship" is quite as much in which we acknowledge by our act, as in what we do, by our act,—even more so!

If "worship" means to give to God something which He is worthy to receive, then worship is a very broad thing indeed. Worship is one of the oldest human activities, going far back beyond recorded history. The earliest records we have discovered of primitive man are intimately connected with his worship of his gods. And usually this worship expressed itself as a gift from the worshipper to his god, in an effort to win the god's favor. This gift was a *sacrifice*, and so, from the very beginning, sacrifice and worship have been intimately joined, so much so that it is fair to say that where there is no sacrifice, there is very little true worship.

For us this means that if worship means to give God that which He is worthy to receive, then I have but one gift which is good enough: I must give myself, my whole life, to Him for His service. This is well expressed in our Communion Service,—"Here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." It is the message of the New Testament. The Cross of Christ Himself is the chief example of it. We must give to our God our *best* gift, and that is "ourselves, our souls, and bodies." So all that we do, or think, is dedicated unto Him, as our Christian *worship*.

Our offering is a *living* offering. The priests of old time offered a victim slain upon their altars: but the Christian offers himself as a living sacrifice, ready to serve God in his generation by every means in his power. And it is not a sacrifice tearfully given: it is rather a joyful sacrifice, given in thankfulness and in love to a God who loves us, and has proved His love by giving Himself for us, before ever we come to the point of giving ourselves for Him.

Christian worship, therefore, touches everything that we do. There is no area of the Christian's life which is outside this magic circle, for everything in our life belongs to our God. His demand is complete. He demands all, or nothing. There is no place in true Christianity for "Sunday religion" which is forgotten on week-days: the true Christian must not make any reservations when he worships God. It is a life-long dedication. It enters into every single one of the innumerable contacts which make up our living. St.

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Paul says,—"Whether we eat, or whether we drink, let us do all to the glory of God;" True Christian worship means how honestly we live, as well as how diligently we say our prayers.

2. Although our worship must be larger than our prayers, it must not neglect prayer, nor Church attendance, for these seem, somehow, to be the center from which all other kinds of true worship flow. Can you imagine Saint Paul neglecting his prayers, or St. Francis neglecting the Sacraments? I do not think so! No one can be a great Christian,—or even a true Christian at all,—and neglect prayer and Sacrament. The nature of the Christian religion is such that it must be practiced in the Fellowship of true believers to reach its maximum. That is why the Prayer Book is so distinct in its declaration that it is our bounden duty to worship God every Sunday in His Church. That habit of regular worship in the Church should never be broken by a true Christian person. Church-going is,—like so many things,—a matter of habit. We can get out of the habit of going to Church, and if we do, our whole life will suffer loss. We may not be conscious of that loss immediately, but it will be growing, building up, and some day we may discover that whole areas of our religious consciousness have dropped out of sight altogether. We will become like Charles Darwin, the great scientist, who confessed that, through neglect, whole areas of appreciation simply disappeared from his consciousness altogether. Darwin was a big enough man to recognize his loss, but many people never even know that they have lost anything, thinking that their own narrow, restricted, poverty-stricken life is all the life there is. They are conscious of a vague emptiness within themselves, a sort of nameless longing which nothing seems to satisfy, and have no idea that they are starving their souls by a lack of that spiritual food through which they alone may grow. We know that the Holy Sacraments of the Church bring us spiritual food which can keep our souls,—and sometimes our bodies,—healthy and clean.

3. An important part of our worship of God is what we give through personal service. There are always many things to be done about the Church, and throughout the Parish, and usually there are too few to do them. An earnest Christian can always find a way to give useful service where it is needed. There are sick to be visited, letters to be written, flowers to be seen after, children to be taught, organizations to be helped, new people to be contacted, cleaning to be done, vestments to be mended, business affairs to be tended to, and other work too varied to be mentioned. The Rector is responsible, in the last analysis, for all of these things, but it is obvious that he cannot do them all alone, and should not be expected to. In the really wide-awake parish there are many people hard at work doing all of the things, and through this personal service they are worshipping God.

4. We can worship God through gifts of our money. Money is a great power in our modern world. Improperly used, it can be a great curse, but properly used it can be an excellent means of worship. In a society like ours, Churches cannot be efficiently run without money. If they are going to do their work well, they must have full-time workers, and these workers must live. They do not expect to live luxuriously, but it takes a certain amount of money to live at all, and it is the duty of every Christian person to give for the support of the workers, and of the work, as God has prospered him, and to do so should be considered not only a duty, but a privilege. We cannot be everywhere that need arises, ready to give personal servce, but through our gifts of money we can be in many places, actively helping, which we would never be able to visit in person. Through your gifts you can help maintain work in all the great missionary fields of the Church, places you may never see, but in which you have helped people to come to a saving knowledge of the Lord Jesus Christ. It is not only our duty to worship God every Sunday in His Church, but also, as the Prayer Book reminds us, to "work and pray and give for the spread of His Kingdom." Support of God's work, and worship of God are intimately connected. He who loves little, gives little; and he who loves much, gives much. And this "little", or "much", is not to be measured by its actual quantity, but by its relative quantity. Remember the Lord's parable of the rich men who were casting their gifts into the treasury, and of the poor widow, who although she gave but a penny gave more than all the rest, for they out of their abundance gave much, but she, out of her poverty, gave all that she had.

5. Worship is a great privilege. God does not need our worship, but we need it! God does not need our gifts, but we cannot do without giving them! If we withhold our gifts and our service from God, then our lives,—the spiritual part of them—will begin to dry up and die. God is always giving of His sustaining strength to the world which He has created. Our whole lives are lived by His power. To have the heart, and mind, and insight, to see what He means for us, and how worthy He is of all our adoration, and praise, and service, as one of God's best gifts. And when we do realize how much He loves us, and how much he has already done for us, and yet desires to do for us, we will see that to worship Him is the greatest privilege that life can offer. All our prayers and praise and gifts, and all our service seem like shadow-things in comparison to His magnificent gift of Himself for us.

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**June 14, 1942**

## THE SECOND SUNDAY AFTER TRINITY

### "YE ARE THE SALT OF THE EARTH"

AIM:—To show that Christianity must be a living Faith in order to retain its value for the world.

KEY-SENTENCE:—

*"Christianity has never been successfully conquered by persecution, but certain sections of the Christian Church have completely perished because they have lost the driving, sustaining power within."*

SCRIPTURE LESSON:—St. Matthew 5:13-16.

THE LESSON PLAN

1. The Mission of Christianity.
2. "If the Salt have lost its Savour."
3. A Living Faith.
4. A Life-giving Mission.
5. A World-wide Field.

EXPANSION OF THE LESSON PLAN

1. The Lord Jesus had a way of taking homely illustrations, well understood by His hearers, and making them into perfect pictures of His ideas and of His teaching. When He wanted to impress upon His Disciples the nature of their mission as His followers He said to them, "Ye are the salt of the earth." They understood very well the functions of salt in bread and other foods. It is not only a seasoning, making the food more palatable, it is a necessary ingredient without which food itself would, eventually, be valueless. The Lord Jesus wanted His Disciples,—scattered throughout the society of that day,—to think of themselves as a necessary ingredient making civilization worth-while.

This metaphor showing the mission of Christianity in society will bear careful thought. The more you think about it, the richer and more packed with truth it seems to be. Christians, scattered throughout a society alien to their faith, must season the whole, purify it, and keep evils from destroying society, until that time when the whole may become Christian.

For example, take the life of any one of our great cities today, and you will find that there are evil elements always present in them which, if given full play, would make a havoc of the community life. The thing which holds these evil forces in check, thus making community life possible, is the ever present force-for-good which is there, too. This force-for-good makes community life possible and tolerable. The Christian Church plays a very great,—and we think a *dominant*,—part in producing and maintaining this force-for-good. It is one of the great functions of the Christian Church to be in the community what salt is in food, a purifying, preserving element.

2. But what would happen in our modern cities if the good forces should lose their power to purify? Immediately the balance is upset, and the forces of evil will grow. The Lord Jesus saw this, and wished His Disciples to see it as He did. So, when He said to them, "Ye are the salt of the earth", He immediately added, "but if the salt has lost its savour, what good is it? It is thenceforth good for nothing but to be cast out and trodden under the feet of men!"

The supreme danger which may attack the Christian Church is not that which comes from without, but from within. Christianity has rarely,—if indeed ever,—been successfully conquered by persecution. Force from outside has always raised up heroic resistance in Christian hearts. As was so aptly said, long ago, "The blood of the martyrs is the seed of the Church." When Christianity has been conquered it has usually been because of some inner weakness which has prepared its fall before the enemy came on the

scene. An example of this is the great and flourishing church of North Africa, once the glory and the strength of Christendom, which fell before the Mohammedan conquerers, and has all but disappeared from the face of the earth. That Church lost its *sense of mission*, and as a result became so weak internally that it was a "push over" for the vigorous invading Mohammedans, who were filled with a flaming earnestness about their religion.

The Christian Church has no automatic guarantee of survival. The Church is like salt, but when the salt loses its saltiness, it has also lost its usefulness, and is good for nothing but to be cast out and trodden under the feet of men.

3. Christianity is a living faith, and therefore it must keep growing. Growth is a sure sign of life. Where there is no growth, there is no life. The Christian Church is not a "club", nor an "organization", in the same sense that other associations of people are, the Christian Church is a *living organism*, spiritual in nature, having its life from God. The Church has a life of its own. It is not a dead thing, but a living entity. You cannot "join" the Church, you must be "born into it" through Baptism. The Church is a living organism, and we are its "members" just as our hands are "members" of our bodies. The Church is animated,—that is, given a "soul",—by the Holy Spirit. Think of the Christian Church as a great body, analagous to our own bodies. Our bodies are made up of many cells, each having its own identity, and its own work. Countless generations of cells live and work, reproduce and die within us during our lifetime, yet altogether they make up the body which is *one!* So Christian people, all over the world, and throughout the years of Christian history, make up the great Body, the Church. The Lord Jesus is the Head, and we are the members. The Holy Spirit is the animating principle. The Church is a *spiritual* body, but it is real, and living; and we as its members have our work to do, and our work is important, not only to our selves but to the *whole* Body. If a considerable number of Christians neglect their duty the whole Body of the Church suffers. Like other living things the Church has the power to heal its own wounds, in time. A great body of Christians may neglect their duty, and thus die spiritually, and wound the body of the Church deeply, but in the course of time the Church will be able to heal these wounds, though it may take a very long time.

Like other living things the Church must grow. No living thing can remain static for very long without losing much ground. The Church, itself, cannot die, for it must accomplish God's will for the world; but individual Christians, and whole sections of the Church, may die spiritually, and are lost to the living body of the Church because they have lost their drive, and their sense of purpose.

2. So we see that the mission of the Church is, in reality, a life giving thing, so far as the Church is concerned, for a Church that forgets its mission will certainly wither and die. The best way to keep your Church strong and healthy is to keep it active and growing, filled with a supreme sense of its mission to the community and to the world. Out of work will come growth and strength.

5. Many of us do not realize what a tremendous force the Christian Church exercises in the modern world, or how completely the Church set-up today prepares Christianity to make even more impressive gains in the near future.

(a) The Church is world-wide, without any of the restrictions which bind down other claimants for the world's loyalty. The Christian Church is supernational, super-racial, and super-class. It does not make its appeal on the basis of country, or of color, or of place in society. And with the Church this is not theory, but actual fact, for men in every land, of every race and tongue, and of every order in society have entered the Christian fellowship. The teachings of the Lord Jesus fit their lives, and He is able to find them and to give them His grace, no matter what their state in life may be.

(b) The Church has a superb number of outlets for its teaching all over the world. No other religion, nor "ideology", has such an effective "set-up." Each Parish, with its Church building, and its Parish activity, wherever it may be throughout the world, is what the Communists like to call a "cell", working for the Christian kingdom. What would not the Communists, or the Fascists, give for a world-wide set-up like that already possessed by the Christian faith? We only need to use our set-up with the proper sense and vigor! How apt was our Lord's description of His Church as "Salt", pervading and profoundly influencing human society!

(c) The influence of the Church has overflowed the limits of the Church itself. Even those who have been the most bitter opponents of Christianity, have learned from the Church, and from the Gospel. This has been true of Buddhism, and of Mohammedanism, and of Hinduism, (see Ghandi's teaching), and of all the other great faiths of the modern world. Even Communism, and Fascism have adopted many of their doctrines from Christianity, taking what they wanted, as they thought it might help them. A powerful, vital force like Christianity cannot exist in the world for two thousand years without having a vast influence upon every aspect of the life of man, even upon those who refuse to accept Christ or His Chruch, and who are not aware that they are being influenced.

If Christianity has influenced the religions of the world, it has had an even more marked influence upon government, and upon morality, both in personal behaviour, and in group behaviour, and upon literature and art, and upon almost every activity of human beings. Of course, the world is far from being made over into the Kingdom of Heaven, but even the enemies of Christianity have been forced to admit that much progress has been made by the Church toward that end. We should thank God for this Christian influence which has overflowed the Church into the unchristian world about us. It may help to prepare the way for the Lordship of Christ that someday, surely, is coming.

(d) It is the growing power of Christianity in world-thought which has made the Dictators hate the Church so much. They see in Christianity a mighty rival. They see in the Gospel a power which will nullify their doctrines of hate and force. No one among them would take the trouble to attack the Church, if the Church were not a living force apt to oppose them. These forces, in attacking the Church today, are following in the footsteps of those rulers who persecuted the Church long ago, and in the end they will suffer the same fate. A vital, living Church cannot be overcome by force. If Christians throughout the world are willing to be crucified with Christ, then the final victory of the Gospel is indeed assured.


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# THE BIBLE CLASS AND HOME DEPARTMENT

**Text:** Bible Class and Home Department Quarterly

**Editor:** The Very Reverend Hiram R. Bennett, D.D.

**Subject:** The Creed and the Scriptures

**May 17, 1942**

## THE SUNDAY AFTER ASCENSION

### THE UNITY OF THE CHURCH

SCRIPTURE LESSON:—Ephesians 4:1-7.

TEACHING OUTLINE

AIM:—To give an outline of Christ's ideal of Unity as one of the notes of the Church, with some information concerning the causes of disunity.

I. The ideal of Catholic Unity. All the scattered members of the Church, wherever they are situated, form one Apostolical Church. The flock is one, as the Shepherd is one; one by the operation of one sanctifying Spirit; one in faith, one in hope, one in charity; one in derived succession from the Apostles, and therefore one in regimen; one in harmonious acceptance of Scripture; one as joining in one sacrifice of prayer and praise; one as the life conferred on each member in one Baptism, and sustained by the Body and Blood of Christ in the Holy Eucharist, is one; it is one also "by way of complexion" (Bishop Pearson); for as the various members of the human body, in intimate union with the seat of intelligence, the head, form one material body, so the various members of each Church, and the several churches throughout the world, form in the aggregate the one Body of Christ; united in one corporate existence with their heavenly head, and deriving from it, so far as God vouchsafes to grant His good grace, power to will and act in obedience to the will of Christ.

II. How disunity came into the Church. This has been explained somewhat in the *Quarterly* Commentary on this lesson. It is a fact that heresy "professes to be of that household of faith which it troubles with its strife. It claims to pay reverence to the Apostolical tradition as seeing the immense power that the Church derives from it for the maintenance of the truth; but it substitutes traditions of its own for those that have been from the beginning." And so St. Jerome says that "Heresy involves perverse doctrine" and it is followed by schism, or separation. The ancient heresies were at first contained within the Church; later their proponents separated from the catholic community.

Practicaly, however, the visible unity of the Church was broken by the great schism between the East and West, which separated what are now called the Holy Eastern Orthodox Churches from the Church of Rome, and further by the deplorable divisions that took place in the Western Church at the time of the Reformation. But, apart from this outward and visible unity, for the restoration of which it is our duty to work, there is an inner unity of life which is more important.

III. The Inner Unity. Says the late Dr. Darwell Stone: "The unity of the Church's inner life cannot be without the receptions of the Sacraments of Baptism and the Eucharist. Applying this to the present state of the Church we see that, however through human sin the ideal has been broken and departed from, the necessary minimum, without which the Church's unity would not be found, is in the Churches of the East and the Church of Rome and the Church of England [i.e., the whole group of Anglican Churches, of which our own American Church is a part]. Deprived through human sin of that external intercommunion which the ideal claims, they yet possess in common that unity which is a necessity of the Church's life." *(The Notes of the Church.)*

IV. Saint Cyprian's argument concerning Unity. St. Cyprian, a Bishop of Carthage in North African Church, in the third century composed a treatise "On the Unity of the Catholic Church." The occasion for its writing was the crisis caused by the Novatianist schism at Rome, which assumed formidable shape just when the first Council of Bishops held after the Decian persecution had assembled at Carthage in the year 251. His argument is briefly summed up by Archbishop Bernard, as follows:

"The Church's unity is firmly to be maintained, being taught in Scripture, and especially in St. Paul's 'One Lord, One Faith, One Baptism . . . One Body and One Spirit.' In the beginning the Church was founded upon one man, St. Peter, just in order that its unity might be made clear. But all the apostles, were, nevertheless, given equal honor and dignity with St. Peter; and the present unity of the Church is founded on the unity of the collective episcopate, which is a whole in which each bishop enjoys full possession. 'The episcopate is one, of which each part is held by individuals for the whole.' That is, each bishop being independent in his own particular sphere has yet a responsibility for the whole Church. His authority is 'a tenure upon a totality, like that of a shareholder in some joint property.' What the bishop is to his own diocese—the guardian and symbol of unity—such is the College of bishops to the whole Church. The unity of the Church is found in the unity of the episcopate, which—(Cyprian suggests)—is rooted in charity and mutual forbearance. 'There is one God and one Christ and one Church of His and one Faith and one People joined by the cement of concord in the solid unity of the Body.' The 'cement of concord' is the moral guarantee of unity amid variety of discipline; and the unity of the College of Bishops provides the best security for this."

It should be remarked that when St. Cyprian speaks of the Church as "being founded upon one man, St. Peter," he did not mean, as the whole treatise shows, that it was founded upon Peter the personality, but that it was built upon ONE man, and that whatever authority is given to this man by our Lord after the Resurrection is given equally at all the apostles, as it appears in St. John 20:21-23.

V. What we may do to advance the cause of Unity. In the first place, there must be with each Christian a greater sense of that personal union of his own soul and Jesus Christ which was made at Baptism. The maintenance of an unimpaired union between the soul and Jesus Christ has much to do with the union of the whole mystical Body with its Divine Head. Just as our individual holiness goes to make up the collective holiness of the Church, so with our personal union with Jesus Christ.

In the second place, we must put prayer for reunion. In every difficulty the Christian has a clear duty to perform—the duty of prayer. And unceasing prayer for the reunion of Christendom is the bounden duty of every Christian. "Blessed are the peacemakers," said our Lord: "for they shall be called the children of God."

And in the third place, we must cultivate a greater loyalty to our own Church and a deeper understanding of its position in Catholic Christendom. It is not to be wondered that Romanists and Protestants still think of our Church as a Protestant sect, when we ourselves do nothing to convince ourselves—and others—as to its continuity as a Catholic Church. The opposition to us is founded largely on what people see, or rather on what they do not see, in our churches and in our personal lives. Let us no longer apologize for the Church, but, studying her and understanding her, let us reverently thank God for her.

And finally, let us do our utmost to possess a spirit desirous of reunion, and maintain that spirit by earnest prayer, and in all ways of speech and feeling as ever ready for reunion when the path shall be opened.

*Questions for Class Discussion.*

What did Jesus Christ say concerning His ideal of unity?

What is heresy?

What heretical doctrines do you know of in your experience?

In what ways may the Church cooperate with other Christian bodies?

Is there anything in this Church which makes for disunity among Christians?

May 24, 1942

## WHITSUNDAY

### THE STREAM OF THE CHURCH'S DEVELOPMENT—ORTHODOX, ROMAN, ANGLICAN

SCRIPTURE:—Epistle for the Day, Acts 2:1-11.

TEACHING OUTLINE

AIM:—To present a picture of the Catholic Churches as they are today.

Previous lessons have discussed the various religious communities of the modern world, which are generally, and rather loosely, divided into "catholic" and "protestant." The Church of which we are a part belongs, as we have tried to show, definitely and historically, to the catholic group; and it is this group with which we are concerned in today's lesson.

The *Quarterly* has given an outline of the background of these three groups, so we shall herewith set forth a description of each theory.

I. *The papal theory.* This is the theory that the Church of Rome is pre-eminently and solely catholic. It has preserved the three-fold ministry of Bishop, Priest and Deacon, adding thereto the minor orders of sub-deacon, acolyte, reader, and so on. In the papal theory the right of the Bishop for jurisdiction depends solely on the pope, who has the power of appointment and the power of removal. The pope is regarded as infallible as a teacher and dispenser of doctrine, and he has, also rights of temporal power which places him as the umpire and sovereign over all civil rulers. The pope is elected by the College of Cardinals, the majority of whom are always Italian, and the Church is ruled from Rome. The official language of the Church is Latin. The laity have little or practically no voice in the government of the Church, even in local dioceses. The basis of this Papal theory is the claim that the Pope is the successor of St. Peter, and that our Lord made him the supreme earthly head of the Church. Neither of these claims rests upon historic facts.

II. The National Theory of the Church. Thus is the teaching that as each part of the Roman Empire was originally evangelized according to the provinces, in each of these was set up a unity of the Church, organized throughout in a similar way. As time went on, these local or provincial units became co-terminous with national boundaries, so that today, we find such national units as the Greek Church, the Rumanian Church, the Russian, the Bulgarian among the Eastern Orthodox, and, as well the English Church and the Swedish Church. These Churches are independent and autonomous, and in the case of the Eastern Orthodox there is a continuous history of co-operation and intercommunion. The English Church was long separated from the East, and it is only within the memory of living man that practical understanding and intercommunion has been undertaken.

III. The Eastern Orthodox Churches. These national churches have preserved their special characteristics from the time of the beginning of the Roman Empire of the East, when the capital was set up in Byzantium, and the city was called Constantinople after the Emperor Constantine. The three fold order of the ministry has been continued as we Anglicans understand it. Patriarchs of Constantinople, Antioch, Alexandria, Jerusalem and other cities have been recognized as having primacy of respect and honor, but no sense of infallibility. The languages of the liturgy are generally the traditional vernacular of ancient days. Thus in Russia the service books are written in Slavonic, the language of the time of the missions of Sts. Cyril and Methodius, who brought Christianity to Russia. The parochial clergy are married, although the bishops are generally selected from the monastics. The laity have a share in the government of the Church, and participate in the selection of their bishops and clergy.

IV. The Church of Sweden. This has often been thought of as not being in the catholic community, but in practice it is. Christianity was brought to Sweden in the ninth century. As the papacy grew in power, it sent its legates to Sweden, many of whom were Danes. The Swedes hated the Danes, and under Gustaf Vasa, in the sixteenth century, Sweden attained her independence from Denmark, and at the same time purged her Church from Dano-Roman influence. Catholic Bishops were patriotic Swedes, and the worship and order of the Church was continued, as of today. There are twelve or thirteen Bishops in Sweden, under the Archbishop of Upsala. All the clergy marry. The priesthood is preserved, but the diaconate has been neglected. Over ninety per cent. of the Swedish people are communicants of the Church. In the sixteenth century there were German Lutheran missionaries, who brought the teachings of Martin Luther to Sweden. They had some effect upon the theology of the Church, but not on its order and life. So it is fair to put the Swedish Church into the list of National Churches.

V. The Church of England. For details of Anglicanism, see next week's lesson on the "Continuity of the Church of England." It is well to remark here, however, that the principal of nationalism is preserved here in its best. The Anglican communion consists of the Church of England, the Church of Wales, the Episcopal Church of Scotland, the Church of Ireland, independent Churches in each of the dominions and colonies of the British Empire, and the Church in America, of which we are members. These Churches are autonomous, with national Synods, such as our own General Convention, and with a close adherence to the ancient order of the Apostolic Church: the three-fold ministry and the sacraments and the faith of the creeds.

VI. The Youngest National Churches. The Nippon Seikokwai, the Holy Catholic Church in Japan, and the Chung Hua Sheng Kung Hui, the Holy Catholic Church in China. These two national churches are the outgrowth of the missionary work of the Church of England Societies, the Canadian Church (The Church of England in Canada) and our own Church. For nearly three quarters of a century missionary work has been done in both China and Japan under the leadership of these three groups, and some years ago in each country the several mission stations were united each with the name of the Holy Catholic Church, in Japanese. Sei Ko Kwai, and in Chinese by the equivalent characters Sheng Kung Hui. In the full name at the beginning of this section Nippon is Japan and Chung Hua is China. There are today in China at least thirteen dioceses and missionary districts and in Japan ten. There are native bishops in both churches and a considerable body of native missionaries both priests and deacons and lay workers. Because of the war situation the Japanese missions have had to give up any foreign leadership and in consequence the English and Canadian and American missionaries have had to withdraw. The General Synod of the Japanese Church, in appreciation of what had been done for them during the years adopted the following resolution at its meeting last year. (1940).

"We, the assembled members of the twentieth General Synod of the Nippon Sei Ko Kwai, would express our sense of respect and gratitude to the missions for their generosity in donating all the mission properties, and also in rendering help to us in taking all necessary steps to assist the future development of our Church on the eve of our assuming full self-support. We remember that this our attainment to full-grown status, in form as well as in spirit, has come eighty years after Bishop Williams (of the American Church) began missionary work in this land, and fifty-five years after the establishment of the Nippon Sei Ko Kwai as a self-governing Church (in 1887). This achievement is due to the unceasing efforts, and prudent planning, and acts, by the Mother Churches of America, England, Canada and Australia, through their missionary societies, under the Province of Almighty God.

"That a National Church has reached full self-support in the space of fifty-five years from its inauguration is an event unparalleled in the history of the Anglican Communion. All the honour of this achievement is due to the Mother Churches and their missionary societies; consequently future responsibility rests heavily upon our shoulders. May grace from above be granted to us all, and may there be still deeper fellowship between us in Christ."

*Questions for Class Discussion.*

Wherein does this Church differ from the Roman Catholic?

If there is an Eastern Orthodox Church in your community, or you are familiar with any, describe it?

Wherein do the Protestant Churches differ from this Church?

Is this Church in any sense Protestant?

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## May 31, 1942

## TRINITY SUNDAY

### ANGLICANISM: ITS ESSENTIAL CHARACTER AND CONTRASTS

SCRIPTURE:—The Epistle for the Day. (Revelation Chapter 4.)

AIM:—To convince and inspire the student to greater activity as a churchman.

In the Epistle for the Day, which has been used on Trinity Sunday for many hundreds of years, the Church sets forth a vision of the heavenly community. Today let us consider her, and especially that part of her in which we live, in her earthly aspect. The ultimate underlying question is, In what does the identity of the Church consist? It is clear, indeed, that for the Protestant Episcopal Church in the United States of America (ungainly and unfortunate title!) to claim herself as catholic there must be continuity of faith and doctrine as contained in the Apostles' and Nicene Creeds, and in Holy Scripture as "the rule and ultimate standard of faith"; of the two Sacraments of the Gospel; and of jurisdiction, the "historic Episcopate." This was laid down by the Lambeth Conference of 1888. We shall consider it here under four heads:—

I. Continuity of Law. The American Church definitely has said that she differs from the Mother Church of England only in so far as there are distinctions of civil law and national usages. The canon law, and ancient ecclesiastical ordinances, therefore are identical. The principles of canon law under which this Church in America, as indeed all of the Churches of the Anglican communion throughout the world, are those of the ancient law of the Anglo-Saxon, English and Norman councils and synods. As early as 747, for example, a synod laid down that matters which could not be settled by a bishop should be referred to the archbishop (or Primate) in provincial synod, and no mention is made by the synod of any further appeal. In 1115 Pope Paschal II complained bitterly of the independence of the English Church, and there was no breach of continuity when it succeeded in reasserting that ancient independence in the sixteenth century. And when, after the War of the Revolution, the American Church was formed by the clergy and laity of the Colonial Churches, this principle was the guiding one of American Canon Law.

II. Continuity of Jurisdiction. Each of the Dioceses and Missionary Districts of the Church in America has jurisdiction derived as follows: At the time of the first General Convention, the English Church formally consented to the gathering of all the colonial missions into the American Church. These had been, by canon law, under the jurisdiction of the Bishop of London. It was part of his ancient and hereditary jurisdiction. The See of the Bishop of London is one of the most ancient in the English Church, the first Bishop of the Diocese being Mellitus, who died in 624. Now by the constitution of the Catholic Church authority is inherent in and exercised by the episcopate. During the Middle Ages much of this authority was gradually, and to a large extent insensibly, acquired by the Popes. The civil power as a rule resented this usurpation, and tried, when it could, to check it. Henry VIII., unlike his predecessors, was strong enough to prevent the Popes from exercising not merely excessive but any authority over the Church in his kingdom. The papal jurisdiction had been exercised very largely in ecclesiastical suits, as a court of first instance and of final appeal. The exercise of this power was forbidden by the statutes of 1533 and 1534, which thus reverted to its earlier system, which had been to a great extent overthrown by papal usurpation. Here again there was clearly no breach of continuity.

III. Continuity of Faith and Doctrine. Neither under Henry VIII, nor under Elizabeth was there any intention in the Church to vary from the Catholic Faith. As Sir Thomas Browne wrote in *Religio Medici*, "It is an unjust scandal of our adversaries and a gross error in ourselves to compute the nativity of our religion from Henry VIII.; who, though he rejected the Pope, refused not the faith of Rome, and effected no more than what his predecessors desired and essayed in ages past." This was written about 1680, and it bears out the act of legislation of a century and a half before, when an Act, passed by Parliament in 1531, declares that the King and his people are "as obedient, devout, catholick, and humble children of God and holy Church, as any people be within any realm christened."

In matters of faith the English Church took its stand on primitive antiquity. In the words of Sir Roger Twysden (1597-1672), "The Church of England having with great deliberation reformed itself in a lawful synod, with a care as much as possible of reducing all things to the pattern of the first and best times, was interpreted by such as would have it so, to desert from the Church Catholic; though for the manner, they did nothing but warranted by the continual practice of their predecessors; and in the things amended had antiquity to justify their actions: so that nothing is further off truth than to say that such as reformed this Church made a new religion; they having retained only that which is truly old and catholic, as Articles of their Faith."

IV. Continuity of Possession. It must be remembered that in the eyes of the law there is no such body as "the Church of England," capable of holding property. All church property is vested in a number of corporations, sole or aggregate, that is, consisting of one person, as the rector of a parish, or of a number, as a dean and chapter of a cathedral. The only ecclesiastical corporations dissolved in the sixteenth century were religious houses. All other ecclesiastical corporations continued to hold their endowments and other property by precisely the same tenures and titles as before. An interesting case is that of a certain piece of Church property in the South of England. Over a thousand years ago it had been leased for a period of 999 years by the rector of the parish, who was "the corporation sole." At the expiration of the term of the lease the property reverted to the present rector of the parish with no questioning at all. The parish was continuous, and so was the Church.

As members of the Church, then, we disclaim the idea that we are followers of any new faith or religion. We are heirs of all that belongs to the whole Church from the Day of Pentecost to now.

"All the Saints, all the Apostles, the Martyrs, the Confessors, the Anchorites, the Prophets belong to us." says Mr. Manning Foster. "All those various offices which devout imagination has elaborated from age to age with such a range of spiritual color and light and shade, with so much poetic tact in quotation, such a depth of insight into the Christian soul. And to us also belong all those unwritten traditions, those beautiful and pious customs contained in story, song, or ritual which have come down to us from the ages long past. 'We are very old and you are very young' they seem to say, in so far as we have forgotten or rejected them we seem to realize that we have been faithless to the glorious heritage to which we are entitled. The Whole Church is our Mother."

*Questions for Class Discussion.*

What does English literature owe to this Church?

Discuss the influence of the English Bible and the Book of Common Prayer.

Relate something of the history of the Church in your own community, and, as well, in your own diocese. Trace its "touch" with the Church of England.

Study the missionary districts in the United States. How many are there? How can we help the work of the Missionary Bishops?

## June 7, 1942

## THE FIRST SUNDAY AFTER TRINITY

### THE FORGIVENESS OF SINS

SCRIPTURE:—St. John 20:19-23.

TEACHING OUTLINE

AIM:—To present the Church's teaching concerning sin and the power of forgiveness, as coming from God.

Since the lesson in the *Quarterly* has been concerned chiefly with the teaching of the Church as to forgiveness or absolution, we shall here be concerned chiefly with a consideration of Sin.

I. Meaning of the word. The Anglo-Saxon "syn" comes from the old Norsk, and means an error of judgment. The obsolete German term, "suona", expiration, marks that which needs atonement. The Greek word, "Hamartia", means forensic failure, or "the missing of the mark," as in the art of archery. Another Greek term refers to passing the boundary line of right and wrong, another term means lawlessness, and a still stronger term means revolt.

II. What Sin is. Sin, whether against a man's own self, his neighbor, or his God, is a self-determined following of his own perverse will in opposition to the holy and pure will of God. It must be remembered that the doctrine that man is always free to act as he chooses, this, as the New Testament teaches us, comes as the gift of regeneration. So it results in a direct way from the original

tendency of human nature to cater to the demands of self, a blind striving, as it were, for personal gratification in ways condemned by God. It is the evidence of a demoniacal rebellion stirring the heart and driving it on to vicious thoughts and deeds by suggestions of evil. It is a centering of the corrupt heart upon itself, taking the form either of towering pride, or unscrupulous ambition, or lust of preeminence, regardless of the means used for the attaining of its object; or showing itself in lower phases of self-seeking; sins of luxury and effeminacy, the natural instincts of malice and cruelty; the greed of gain, and abject thralldom to the world; all of which stand in eternal contrast with the holiness and goodness of God, as the moral governor of the world. Sin, is, indeed, no negative quantity, or quality, consisting in a graduated absence of good; true as it may be in philosophy that the imperfection of the creature must involve the idea of evil.

"Against this immovable barrier of the existence of evil," writes Dean Mansel, "the waves of philosophy have dashed themselves unceasingly since the birth of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface."

The philosopher Kant defined sin as a spontaneous declension from the moral law, an abnormal action of the springs of reason. Schleiermacher made it a traversing of the divine consciousness within the soul, by the individual consciousness, creative of remorse.

There are many more definitions of sin. The class may supply them, and especially look up the teachings of the New Testament writers, especially St. Paul.

III. The Kinds of Sin. There must be a distinction made, in the study of sin and its effects in the soul, of the two kinds of these offences against God. For in the analysis of sin for the purpose of dogmatic theology and moral theology, one must note the character of particular sins according to their nature, and to the disposition with which it is committed. For some sins are said to be "mortal" or "deadly" and some venial.

a. Mortal sin is a direct and wilful transgression against some divine law by omission or commission; such as murder, theft, hatred, or neglect of Divine worship. Traditionally, the Church has set the list of "mortal sins" as follows: pride, covetousness, lust, envy, gluttony, anger, sloth.

b. Venial sin is the transgression against the end of some divine law through inadvertence, or careless, or indulgence, such as idle words, "foolish talking, or jesting, which are not convenient" (Ephesians 5:4), excess in eating, drinking, or sleeping, insufficient alms-giving, disregard of the minor charities of life.

c. It ought to be brought out in the class that there are the following nine ways of participating in the sin of another: by counsel, by command, by consent, by provocation, by praise or flattery, by concealment, by partaking in the results of the sin, by silence, and by defense of the evil done.

IV. The relation between mortal and venial sins. Such a distinction is one of degree and not of kind; and thus a sin which is ordinarily classed as mortal may become venial through the circumstances by which it is accompanied; while a venial sin may also become a mortal one if it passes into a wilful habit, and is persisted in against the voice of conscience. The distinction also presupposes that all sins are, in themselves, hateful to God and deserving of His wrath; that there is no sin which is pardonable because of its degree, but that all sins, however venial, are pardonable only by an extension of Divine mercy to the sinner.

As to the punishment of sin, all theologians are agreed that unpardoned sin of every degree deserves it, but some teachers consider that, while mortal sins are punishable eternally, venial sins are punishable by God's fatherly chastisements in this life. In the same way, as to the pardon of sin, it is considered that while mortal sins are only forgiven through a direct act of absolution, venial sins are forgiven by a renewal of grace, especially in the Holy Communion.

V. The Office of Conscience. In the scheme of personal behaviour and of the sense of personal responsibility for sins, it is an absolute rule, and one for universal observance, that we should never act contrary to the dictates of conscience; even though it be warped by error of prejudice. For conscience is that inner voice which speaks unbidden to us; and the moral tone of every action depends upon its close dependence with that inner rule. The morality of the agent maintains a relative proportion with respect for the decisions of conscience, and an honest determination in following it out to its legitimate conclusion. To act contrary to conscience must always be wrong, irrespectively of the abstract right or wrong of the action and whether that wrong be capable of correction or not. Man's abiding duty is moral culture, and our position today must not be taken as a fixed and immovable one, but rather as a state of transition to something better.

The law of the mind must be brought into closer conformity with the law of God, that law "holy and just and good", which "converts the soul", in proportion as it seeks to assimilate its teaching. Conscience is never formed, as it has been suggested, but is always in the course of formation. And though, for the present, we may err in following the guidance of a mistaken conscience, it is better to err for a while in this direction than to be disloyal to the inner rule, which would only weaken its check upon our actions, when conscience becomes more completely informed by the supreme rule. To be unconscientious is always to be immoral.

The honest Christian, if he obeys the voice of conscience, if he seeks, through prayer and meditation and participation in the sacramental life, to know the will of God, will escape sin, if he earnestly strives to keep himself unspotted from the world. Hence, in the one prayer that our Lord enjoined upon us, we pray each day, "Forgive us our trespasses as we forgive those who trespass against us."

*Questions for Class Discussion.*

Can a man live without the possibility of sinning?

Does sin leave a scar on the character?

Are there sins which are surely personal, i.e., which do not affect others? If so, what is their harm?

Do any of the Seven Deadly sins lead to others?

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**June 14, 1942**

## THE SECOND SUNDAY AFTER TRINITY

### IMMORTALITY AND THE LIFE OF THE WORLD TO COME

SCRIPTURE:—St. Luke 23:39-43.

TEACHING OUTLINE

AIM:—To set forth a practical conception of the Future life, and to suggest some subjects of further study.

As we have outlined in the *Quarterly* lesson for today, there is clear authority in the New Testament for the teaching of the Creeds on the subject of immortality. And although, as has been indicated there, the Church has spoken with reserve, yet there are a few topics which the teacher might bring into the discussions—topics which arise out of the credal statements on Immortality and the Future Life.

I. Paradise. This idea of the Park or Royal Pleasure Gardens, as we have found to come from the Persians, is associated with the Intermediate State of the Souls of the Blessed in the interval between Death and the general Resurrection. It is a place where there is peace and refreshment, as in the garden of the Lord, whose trees afford shelter from the wind, and shadow from the scorching sun, and a tranquillity from the storms that beset a life in the world without. It is a place where God Himself condescends to "walk in the cool of the day," and to bless with a sense of His Presence those whom He takes to rest and refreshment even from such excruciating agonies as those of the penitent thief.

II. Intermediate State. This is the state between death and the final resurrection of the body. Its existence is clearly intimated in Scripture, as in the parable of Dives and Lazarus, each of whom after his death is represented as being in a state either of happiness or misery: also in the words of the Scripture passage for today's lesson.

Accordingly, the Church from the first began to teach that the soul was confined to this position, to wait until the day of judgment. St. Justin Martyr (A.D. 100-165) says that "the souls of the good are consigned to a better place, and those of the evil or unjust to a worse, there to await the day of judgment." St. Irenaeus (130-202) writes that "souls go to the place appointed them by God, and there remain till the resurrection, awaiting it."

The Church has always rejected an opinion, arising as early as the third century, that the soul after death remains in a state of sleep or unconsciousness till the resurrection; for though Scripture speaks of the death of the righteous as a falling asleep, the metaphor is not intended to intimate that the righteous are in a state of unconsciousness, but rather of refreshment or repose from the trials and sorrows of life; and it especially implies an expectation of their resurrection to eternal life.

III. The Resurrection of the Body. This is distinctly the teaching of our Lord. He says (St. John 5:28, 29): "All that are in the graves shall hear His voice and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." After our Lord's Resurrection an apostle was chosen in the place of Judas to bear witness of His Resurrection (Acts 1:22, 23); and the Apostles began their ministry by preaching "through Jesus the resurrection from the dead."

A great many people have demurred at the term "body." St. Paul, in the beautiful lesson in the Burial Office from I Corinthians, has anticipated this. He makes a distinction between the earthy and the heavenly, between the material and the spiritual. He speaks of the body glorified; and we may assume that what is meant is this: in the life now live it is our bodies which express our personalities. And as we believe that, indeed, our personalities will survive, there will be a body given to us by God, "as it hath pleased Him," to express the personality we bear in the Life Eternal. For as we have been told, "It doth not yet appear what we shall be," but we know that "we shall be like Him."

IV. The New Creation. Throughout the ages of its life, the Church has been conceived as having a threefold existence: the Church Militant here on earth; the Church Expectant, where waiting souls abide in Paradise, and the Church Triumphant, where one day we shall behold the consummation of all things. The merging from one sphere into the higher sphere will be gradual, we may assume. Thus the Church Militant will develop into the Church Expectant, and this into the Church Triumphant. The former things that are to "pass away"—a degenerate and imperfect world, a fallen man, a faulty religious life, a halting, reluctant worship—all these having derived what good there has been in them from the first stage of the new creation, that good will still remain, even though their distinctive characteristics of evil, weakness and imperfection will have been burnt out and annihilated. But God is pleased that there should be a degenerated world, fallen man, an imperfect worship, no longer, and therefore the second stage of the mighty work of the Incarnation will be attained in the complete fulfilment of the promise, "Behold, I make all things new."

V. The Communion of Saints. This means the unity of the Church Invisible, and is suggested by the words of the Apostle (I John 1:7): "If we walk in the light, as He is in the light, we have fellowship one with another." This is more than mere Christian intercourse, but rather mystical union, as St. John says in a verse preceding: "and truly our fellowship is with the Father, and with His Son Jesus Christ."

This idea is well expressed as the teaching of our Church in an old formulary of the Reformation period, "The Erudition of a Christian Man," published in 1543: "And forasmuch as the most blessed Sacrament of the Altar . . . . increaseth and worketh in them that worthily receive it the communion and conjunction in body and soul of them to Christ and Christ to them, with a mutual conjunction also in love and charity of each good man in Christ to others, therefore the said Sacrament may worthily be called the Communion of Saints."

VI. The Beatific Vision. This is the ultimate and happiest goal for all sincere Christians: to see God as He is, to see His Face, as do the holy angels. As Jehovah said to Moses, this was reserved: "Thou canst not see My Face, for there shall no man see Me and live" (Exodus 33:19-23). And St. John writes, in I John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Perhaps our Lord also leaves us to infer the same truth concerning the Beatific Vision, when He tells us of His little ones that "in heaven their angels do always behold the face of My Father which is in heaven."

This idea of the Beatific Vision is one with which the entire New Testament is concerned. Perhaps it is because the Apostles, having had their years of loving association with their Lord, looked forward with longing hearts to the Day when once again they would behold the Beloved Face and hear the Blessed Voice: "Come, ye blessed ones, inherit the kingdom prepared for you from the foundation of the world." And St. John, writing in his old age, could but echo his own hopes, and the hopes of all of us who are still in the midst of "this miserable and naughty world: His servants shall serve Him, and they shall see His face; and His name shall be in their foreheads."

*Questions for Class Discussion.*

Is it reasonable to pray for the dead? Does the Church commend it?

What sort of memorials are most satisfactory?

In the lesson in the Burial Office (the one from I Corinthians 15) what does St. Paul mean in his distinction of the difference between the "earthly" and the "heavenly?"

# Question Box

*Where can I get some information about Daily Vacation Bible Schools?*

Write to the Chairman of your diocesan Department of Religious Education or to the Executive Secretary of the National Department, Rev. Dr. MacGregor, 281 Fourth Avenue, New York. Either of them ought to be able to give you information. There is a good deal available, with excellent special text books and helps toward good practice.

*What ought we to do with our pupils this summer?*

We have answered this question many times. You teachers and your rector must decide whether you are intending to do anything or not, and whether you can get helpers and the support of the parents. You will get both if you look for it, provided you think it worth while. The plan may be either a weekday school of some sort (see the answer to the prior question) or a Sunday session. And this can be a special service, with catechetical instruction; or a summer project worked out by our group (this must be what meets their own needs and interests); or it may be a regular school on similar lines to your winter plan. The important matter is that you determine to do something; that you decide what this will be; and for how long; and that if you undertake it you do not let it fall through.

But above all, since you ask the question, do not forget that the summer is a time for religious life and growth just as much if not more than midwinter.

*Where can I get some lesson books for summer courses?*

Again your rector or diocesan leader, or Dr. MacGregor will help you. Of course you know that the *American Church Series of Lessons* has a complete program for each department for this and every summer. If you do not know about them write to the publisher for samples.

## WE SHALL NOT BE FOUND WANTING

*(Continued from Page 134)*

are outside the fellowship to Christ. He will bring them into communion with God that they may be equipped to take their part in the service which our Church and our country should render in achieving God's purpose for the world.

Furthermore, every parish must strive to establish in its own community the kind of new order which we believe to be God's purpose.

This is the task before us in preparing ourselves for the testing which we must all face in this day of crisis. They are part of the effort which is necessary to make America more Christian and to prepare her to assume her full share in building a new and better world. The difficulties before us seem great; they are great. But we need not be discouraged.

Rather we must press forward to the high calling to which we are summoned.

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